MISCELLANEA:

OR, A

MIXTURE

OF

Choice Obſervations and Inſtitutions, MORAL, and DIVINE, Compoſed for Private uſe.

BEING

The Product of ſpare Hours, and the Meditations of

J. H.

GUILDHALL LIBRARY LONDON

Ἐανῆς φιλομαθὴς ἴση Πολυμαθὴς

LONDON,
Printed by *T. J.* for *Tho. Helder* at the Sign of the *Angel* in *Little Brittain*. 1688.

Henshaw (Joseph) bp

10543

GUILDHALL LIBRARY LONDON

TO THE

Right Honourable

ARTHUR,

Lord Baron of Mount Norris *and* Newport-Pagnel, *Vicount of* Valentia, *Earl of* Anglisey, *Lord Treasurer of his Majesties* Navy Royal, *and one of his Majesties most Honourable* Privy Councel *of* England *and* Ireland.

S. P. D.

My Lord,

YOur known indulgence even of the meanest Essayes to the advance of Piety,

Peace, and Prudence; gives boldneſs to theſe imperfect lines to implore your Lordſhips Correction; not that this Glow-worm means an addition of Light to ſo great a Sun, or to inſtruct a perſon ſo tranſcendently qualified with all knowledge: it only beggs the dew of your benign aſpect, that it may live; and if by its Glimmerings there may be an encreaſe of light to the darker World, I have my reward; however this Mite of my firſt endeavours owes its being to your Lordſhips favour; upon whoſe Perſon, Family, and Concerns, that all kind of Bleſſings may be multiplied, ſhall be

the

the continued Interceſſions of him who prays to be accepted

Your Lordſhips
very Servant
in the ſervice
of Chriſt

J. H.

TO

TO THE READER.

Reader,

THe influence of the times, giving more than wonted spare hours, I did Compose this small Treatise for private use: But hoping this way to serve thee, when other opportunities may be denied, I have published it. Thou hast in it few and plain words; I only beg it may not be read in haste, but weighed before thou pass thy Censure; and if it please and profit thee, I have my end; who am willing upon any Christian account to be,

Thy Servant

July 1. 1669.

J. H.

MISCELLANEA,
OR, A
MIXTURE
OF
Choice Observations.

GUILDHALL LIBRARY LONDON

CHAP. I.

LEt God be the ALPHA and OMEGA, of every day, of every duty, of every act, and of every enterprise; make him thy first morning thought, when thou dost awake, and thy last evening thought, when thou liest down to sleep; in all thy actions and undertakings eye his com-

mand, implore his aſſiſtance and aim at his glory; ſo ſhall thy labours proſper, thy reſt be peaceful, thy life pious, thy death bleſſed, thy reſurrection joyous, and thy eternal Being glorious.

CHAP. II.

WHen thou prayeſt let thy words be few, and endeavour rather a ſenſe of thy own neceſſity and divine bounty, than elegancy of phraſe. God that knoweth thy thoughts, needs not thy Eloquence for his information; and he that plentifully feedeth the young Ravens when they cry unto him, will not deny his Child daily bread. Never

Prayer,

Prayer rightly made but was ſo heard, never prayer was heard but was granted; and he who hath proclaimed himſelf a God hearing prayer, hath promiſed to teach thee to pray.

GUILDHALL LIBRARY LONDON

CHAP. III.

SIn is a deceitful poyſon, fair in colour, ſweet in taſt, but deadly in operation; look not upon it with delight, leſt it hurt thee; taſt it not leſt it wound thee; feed not on it, leſt it kill thee; and as thy Saviours blood is thy only cure, ſo thy ſorrow for it, is the beſt cordial and thy greateſt comfort; for ſo often as thou remembereſt thy ſins paſt without grief, ſo often thou repeat-

est those sins for not grieving; he that will not mourn for the evil he hath done, gives earnest for the evil he intends to do. Nothing can assuage that fire which sin hath made, but the water which repentance hath drawn; and more joy is promised to repentance, than to innocency; consider when thou sinnest heaven is grieved, and canst thou rejoyce? hell rejoyceth, and canst thou be merry? thy best friends are provoked to turn thine enemies, and thy worst enemies, are espoused for thy friends; how then comes sin to please thee, when it displeaseth God thy Father, when it profits thee so little, and hurts thee so much? it wounds thy

thy Soul, it decays thy health, it impairs thy eſtate, it intails a curſe upon thy children unto the fourth generation; in ſhort, it will exclude thee from all felicity, it will involve thee in all miſery, and for ever ruine thee: Oh therefore ſin not.

CHAP. IV.

BEfore the undertaking of any deſign, weigh well the glory and advantage of it, with the danger and diſgrace that may enſue; if the glory outweigh the danger, it is cowardiſe to forbear it; if the danger outweigh the glory, it is raſhneſs to attempt it; if the ballance ſtand equally poiſed, let thy

thy own genious caſt it; if thou doubt the lawfulneſs of thy action, commend it in thy devotion to divine bleſſing; if it be lawful, thou ſhalt find thine heart encouraged by thy Prayer; if unlawful, thy Prayer will be diſcouraged by thy heart: that action is not warrantable, that either bluſheth to beg a bleſſing, or having ſucceeded dares not return thanksgiving.

CHAP. V.

FLatter not thy ſelf in thy faith towards God, if thou wanteſt charity to thy neighbour, and think not thou haſt charity to thy neighbour, if thou want'ſt faith towards God;

God; where theſe two are not together, they are both wanting, and both dead, if once divided. In thy faith 'tis not whether it be ſtrong or weak, but whether it be true; God hath not promiſed eternal life to him that believeth much, but to him that believeth; 'tis not the eldeſt ſhall have the whole inheritance, Gods children are all co-heirs. In thy charity 'tis not how much, nor to whom, but with what heart thou giveſt; he that giveth all he hath, and yet retaineth a ſecret deſire of keeping part, though he hath parted with all hath given nothing at all. God loveth a chearful giver. Not to give to the poor is to take from him;

him; and to deny God the loan of what he hath given thee, and of what is in his power to take from thee; not to feed the hungry when thou hast it, is the utmost of thy power to kill him; that therefore thou may'st avoid both sacrilege and murther, be charitable; and remember there is no soil so fruitful as the poor mans back, and belly: What thou givest in charity, will return an hundred fold into thy own bosome, or entail a blessing upon thy childrens children.

CHAP. VI.

GIve thine heart to thy Creator, reverence to thy superiors,

periors, honour to thy Parents, thy bosome to thy friend; give diligence to thy calling, and ear to good counsel; give alms to the poor, and glory to God; forgive him that ignorantly offends thee, and him that having wittingly offended thee seeks forgiveness of thee; forgive him that hath forcibly abused thee, and him that hath fraudulently betrayed thee; forgive all thine enemies, but least of all thy self: he is below himself, that is not above an injury, and he that spares himself, teacheth God not to spare him. Give and it shall be given thee, forgive and it shall be forgiven thee; to give and forgive, is the sum of all Christianity.

CHAP.

him; and to deny God the loan of what he hath given thee, and of what is in his power to take from thee; not to feed the hungry when thou haſt it, is the utmoſt of thy power to kill him; that therefore thou may'ſt avoid both ſacrilege and murther, be charitable; and remember there is no ſoil ſo fruitful as the poor mans back, and belly. What thou giveſt in charity, will return an hundred fold into thy own boſome, or entail a bleſſing upon thy childrens children.

CHAP. VI.

GIve thine heart to thy Creator, reverence to thy ſuperiors,

periors, honour to thy Parents, thy bosome to thy friend; give diligence to thy calling, and ear to good counsel; give alms to the poor, and glory to God; forgive him that ignorantly offends thee, and him that having wittingly offended thee seeks forgiveness of thee; forgive him that hath forcibly abused thee, and him that hath fraudulently betrayed thee; forgive all thine enemies, but least of all thy self: he is below himself, that is not above an injury, and he that spares himself, teacheth God not to spare him. Give and it shall be given thee, forgive and it shall be forgiven thee; to give and forgive, is the sum of all Christianity.

CHAP.

GUILDHALL LIBRARY LONDON

CHAP. VII.

IN thy apparel avoid profuſeneſs, ſingularity, and gaudineſs; let it be decent, and ſuited to the quality of thy place and purſe. Too much punctuality, and too much moroſity, are the extreams of pride; be neither too early in the faſhion, nor too long out of it, nor too preciſely in it; what cuſtom hath civiliz'd is become decent, till then ridiculous. Where the eye is the Jury, thy apparel is the evidence; the body is the ſhell of the ſoul, apparel is the husk of that ſhell, the husk often tells you what the kernel is; ſeldom doth ſolid wiſdom dwell under fantaſtick

taſtick apparel; neither will the pantaloon fancy be immured within the walls of grave habit; the fool is known by his pied coat.

CHAP. VIII.

LEt thy diſcourſe be pleaſing and profitable; be cautious what thou ſpeakeſt, to whom, how, and when; let what thou ſpeakeſt be neither falſe nor impertinent, nor too much; not falſe, for God is the Author of Truth, the Devil is the Father of Lies. If the telling of a Truth ſhall endanger thy life or credit, the Author of truth will protect thee from that danger, or reward thee for thy damage; if the telling

ling a lie may ſecure thy life or credit, the father of lies will beguile thee of thy gains, or traduce the ſecurity; better by loſing of thy life to ſave it, then by ſaving of thy life to loſe it; however, better thou periſh than the Truth. Be ſure thy diſcourſe be to purpoſe, leſt thou be counted fooliſh, and thy diſcourſe a burden; let it not be too much, God hath given thee two Ears and one Tongue, to the intent thou ſhouldſt hear much, and ſay but little; what thou heareſt thou receiveſt, what thou ſpeakeſt, thou giveſt; it is more glorious to give, more profitable to receive; and it is leſs ſhame to be loſt in

a

a bluſhing ſilence, than to be found in too bold Eloquence. Sute thy diſcourſe to thy company, all meats pleaſe not every palat, all kind of diſcourſe pleaſeth not every company. Neatly entice every one to that he knows, to that which likes him beſt, and may profit him moſt; ſo ſhall thy company be deſir'd, and thy diſcourſe priz'd; but cloath not thy language either with obſcurity or affectation, in the one thou diſcovereſt too much darkneſs in the other too much lightneſs. He that ſpeaks from the underſtanding to the underſtanding, doth beſt: and know when to ſpeak, leaſt whilſt thou ſheweſt wiſdom in not

ſpeak-

ſpeaking, thou bewrayſt thy folly in too long ſilence; if thou art a fool, thy ſilence is wiſdom; if thou art wiſe, thy long ſilence is folly. As too many words from a fools mouth gives one that is wiſe no leave to ſpeak, ſo too long ſilence in him that is wiſe, gives a fool opportunity of ſpeaking, and makes thee guilty of his folly. To conclude, if thou be not wiſe enough to ſpeak, be ſo wiſe as to hold thy peace.

CHAP. IX.

IF thou wouldeſt have a good ſervant, let thy ſervant find a wiſe Maſter, let his food, reſt, and wages be ſeaſonable; let his labour, recreation, and attenten-

tendance depend upon thy pleaſure. Be not angry with him too long, leſt he think thee malicious, nor too ſoon, leſt he conceive thee raſh, nor too often, leſt he count thee humorous; be not to fierce leſt he love thee not, nor too remiſs leſt he fear thee not, nor too familiar, leſt he prize thee not; in brief, whilſt thou giveſt him the liberty of a ſervant, beware thou loſe not the Majeſty of a Maſter; rebuke his faults in private, publick reproof hardens him; if he be paſt a youth, ſtrike him not: he is not fit for thy ſervice, that after wiſe reproof, will either deſerve ſtrokes, or bear them: the wages he hath earned detain

tain not from him, leſt God with-hold thy wages from thee if he complain to thee, hear him, leſt he complain to heaven where he will be heard; if he hunger for thy ſake, thou ſhalt not proſper for his ſake. The poor mans penny is a plague in the rich mans purſe.

CHAP. X.

IF thou be a ſervant deal juſtly by thy Maſter, as thou deſireſt thy ſervant ſhould deal by thee: where thou art commanded be obedient, where not commanded be provident, let diligence be thy credit, let faithfulneſs be thy Crown, let thy Maſters credit be thy care and let his welfare be thy con-

tent

tent; let thine eye be ſingle, and thine heart be humble. Be ſober, that thou mayſt be circumſpect; he that in ſobriety is not his own, being drunk whoſe is he? Be not contentious nor laſcivious, the one ſhews a turbulent heart, the other an idle brain. A good ſervant is a great maſter; and the beſt way to become a great and good maſter, is to be a good and faithful ſervant; he that is faithful in a little, ſhall be ruler over much.

CHAP. XI.

MArry not too young, and when thou art too old marry not, leſt thou be fond in the one, and dote in the other, and repent of both; let thy

thy liking ripen before thou love, let thy love advise be fore thou choose, and thy choice be fixed before thou marry. Remember that the whole happiness or unhappiness of thy life depends upon this one act; nothing but death can dissolve this knot. He or she that weds in hast, repents oft times by leasure. Whoever repents him of his own act, is or was a fool by his own confession. In thy choice, or rather in thine acceptance of a Husband, let him be one that is discreet and wise, lest when thou hast him, disallowing his parts, thou despise his person and make thy life uncomfortable; let his breeding and be havi ou

haviour be anſwerable to thy quality and diſpoſition, leſt thou be weary of him at home, and aſhamed of him abroad. Marry not too far above, nor too far below thy quality and fortune, leſt in the one thou be upbraided with thy firſt condition, or leſt in the other thou expect more obſervance than will be given, both which create diſcontent. Let not his years be ſhort of thine, nor far exceed them; if he be much elder, he may fancy thee, but thou wilt take no pleaſure in him; if he be younger, the burden of buſineſs will lie upon thy ſhoulder; thou wilt dote on him, but he will diſregard thee. By no means chuſe one

that is given to exceſs in drink-
ing: the drunkard is qualifie
for all vice, and a ſtranger to a
vertue: with him, Blaſphemy
Wit, Oaths are Rhetorick, A
dultery but a Frolick, Inceſt
Venial Sin, Quarrels are Man-
hood, Murther is Valour
Friends are Enemies, and Secret
are Proclamations. *Noah* diſco-
vered that being drunk, whic
he had kept ſecret Six hundre
years. *Lot* did that being drun
for which he did abhor himſe
being ſober. Let not his recre
ation be his buſineſs, for buſine
is elder brother to recreation
and complement, & ought firſt
ly to be attended, otherwiſe fol
ly and penury will be the iſſu
of both. As near as may b
chuſe

chuſe one of thy own complexion and diſpoſition: for where nature hath put antipathy, marriage may, but ſeldom doth create a *perfect union*. The *ſevere melancholy humour* condemns the *frolick ſanguine complexion*, for *too much lightneſs and vain*; the *ſanguine complexion* condemns that for *too much auſterity*; theſe but ſeldom do agree. If thou marry'ſt him only for *his eſtate*, thou marry'ſt *his eſtate*, not him: if *his eſtate* be ſmall, *his prudence* & *providence*, with *thy help*, will *increaſe it*: There is *more danger* of *waſting an eſtate left* us, than of *impairing an eſtate* we have gotten: he that knows how to get, knows beſt how to keep, and how to improve what

he hath gotten. Be careful th
he be religious, and that he
of thy own religion. That enm
ty that is grounded upon diffe
ence in religion, is very hard
reconciled, hath ſometimes pa
ed, and often diſturbed near R
lations. Be not over-curious
his perſon, ſo it be comely; if
be deformed, upon view of fa
er objects, thou mayeſt diſli
him: if exceeding fair, othe
may fancy him to thy hurt. L
him have no hereditary diſea
for that diſeaſe we bring wi
us into the world, doth uſual
make our life uncomfortable
it, and take us out of it. If th
meet with ſuch a one as is he
deſcribed, wiſely accept hi
and yield him a ſutable reſpe

o his quality: too great a re-
ervation will expoſe thee to
he ſentence of pride: to eaſie
ccеſs will condemn thee to the
enſ r: of folly. Things too
ardly endeavoured diſcourage
he ſeeker, too eaſily obtain'd
iſparage the thing ſought for,
oo eaſily got is lowly prized:
when thou haſt him, let him
know thou art his, and that he
may ſafely confide in thee, and
commit his ſecrets to thee, even
s to his own heart; thou canſt
not enjoy peace ſo long as he is
diſcontent; neither can he be
t reſt, ſo long as thou art diſ-
quiet: you are now no more
two but one. Think not to en-
rich thy ſelf out of his eſtate
without his conſent or privacy,

it is the way to ruin both. He is no good husband that denies his Wife convenient allowance, answerable to his eſtate and quality; ſhe is no diſcreet Wife, that deſires more. In ſhort an understanding Husband makes a diſcreet Wife, and ſhe anhappy Husband.

CHAP. XII.

DEliberate long before thou conſecrate a *Friend*, and with four ſorts of Men make no *Friendſhip*, with the *Ingrateful*, the *Multiloquious*, the *Coward*, and the *Paſſionate angry Man*; the firſt cannot prize thy *favors*, the ſecond will not keep thy *counſel*, the third dare not vindicate thy *honour*, the fourth is hardly

hardly *kept and quickly loſt*; but if thou find one whom thy *impartial judgment* concludes worthy of *thy boſome*, know thou haſt found *a jewel*: receive him *joyfully*, and entertain him *wiſely*: be cautious what thou *ſay'ſt*, and courteous in what thou *do'ſt*: obſerve his *inclination*, if thou find him *weight*, lodg him in a *faithful boſome*, impart thy *ſecrets* boldly to him, and mingle thy *thoughts* with his, he is thy *very ſelf*, and uſe him ſo: yet be neither *rudely familiar*, nor *raſhly exceptious*: the one will breed *contention*, the other *contempt*: if thou firmly think him *faithful*, thou makeſt him ſo: the more *truſt* and *confidence* thou do'ſt repoſe in him,

the greater *obligation* do'ſt thou put upon him, to be true to thee: and be to him as thou deſireſt he ſhould be to thee, diſcoſe not his *ſecrets*, flatter him not in his *miſtakes*, deny not his *reaſonable requeſts*, let nothing but *death* part thy *friend* and *thee*.

CHAP. XIII.

WHat thou deſireſt, conſider throughly before thou *proſecute*, weigh the *conveniences* with the *inconveniences*, the *charge* of the *Plough*, with *fulneſs* of the *Barn*: when thou art come to a *reſolve*, neither delay *execution*, nor bewray thy *intention*. *Delays* are dangerous, and he that diſcovereth him-

himſelf, till he hath made himſelf *maſter* of his *deſires*, lays himſelf open to his own ruin, and makes himſelf *priſoner* to his *tongue*; a *word* unſpoken is like the *ſword* in the *ſcabberd*, thine, if vented, thy *ſword* is in *anothers hand*: if thou deſire to be held *wiſe*, be ſo *wiſe* as to hold thy *tongue*.

CHAP. XIV.

LEt that *Table* which *God* hath pleaſed to give *thee* pleaſe *thee*: accuſtom thy *palat* to that which is moſt uſual, conſulting rather *thy health* than *thy appetite*. He that delights in *varieties*, muſt often feed diſpleaſed, and ſometimes lie at the mercy of *a dear market*. Com-

mon food nouriſhes beſt, delicates pleaſe moſt: the *ſound ſtomach* prefers neither: what art thou the worſe for the laſt years *plain diet*, or what now the better for thy laſt *great feaſt?* If thou be content with a *little* thou haſt *enough*: if thou complain, thou haſt *too much*. In the *entertainment* of *thy friend*, let thy *proviſion* be ſolid, and fuller of *ſubſtance* than of *art*: be wiſely frugal in thy *preparation*, and freely cheerful in thy *entertainment*: if thy *gueſts* be right, it is enough, if not, it is too much: too much is *vanity*, enough is a *feaſt*.

CHAP.

CHAP. XV.

BE very circumſpect in the choice of thy *companions*. Thoſe we frequently converſe with, have a *great influence* upon us: either to improve and better us, or to make us worſe. *Joſeph* by being in *Pharaoh*'s Court, learned to ſwear *by the life of Pharaoh*. And ever aſſociate thy ſelf with thy *betters*. In the ſociety of thine *equals* thou ſhalt find more pleaſure, in the ſociety of thy *ſuperiors* thou wilt find more profit: to be the beſt in the company, is the way to grow worſe: the beſt means to grow better is to be the worſt there. And keep no company with the *flatterer*, the

the *tale-bearer*, and him that is branded with *notorious vice*: by the *flatterer* thou canſt take no juſt account of thy ſelf, for he is ever ſilent at thy *faults*, doth ſooth thee in thy *frailties*, and excuſe thee in thy *follies*. From the *tale-bearer* thou canſt receive no juſt account of thy *neighbour*: he that loves to carry *tales*, reports them after his own *humor*, and to pleaſe him he makes his *report* to. If thou keep company with the third, thou wilt be ſuppoſed to partake with him in his *vice*, or at leaſt to connive at him; for be as reſerved as thou canſt be, yet ſuch as thy *companions* are, ſuch wilt thou be thought to be.

CHAP.

CHAP. XVI.

LEt thy *recreation* be moderate, ſeaſonable, lawful, and ſuch as do become thee: let it be *moderate*, therefore ſpend not too much of thy *ſtrength*, nor too much of thy *time*, nor too much of thy *eſtate*, in *recreation*, thy *time* is ſhort and precious: *Eternity* depends upon thy *good improvement* of this moment, yeſterday cannot be recalled, and too morrow is not ſure. Spend not too much of thy *ſtrength*, the end and uſe of *recreation* being too ſweeten thy *reſt*, and to renew thy *ſtrength* for *labour*. He that waſtes his *eſtate* to recreate himſelf, makes a *ſport* of his own *ruin*. Let thy *recreation*

GUILDHALL LIBRARY LONDON

recreation be *seasonable*, and a *servant* to thy *business*, lest thou be a *slave* to it; and remember the *servant* must not be greater than his *master*. Let it be *lawful*. He that makes a *jest* of that which is *unlawful*, shall be punished in *earnest*. And lastly, see that thy *recreation* be such as doth become thee. It becomes not the *grave Senator* to dance the *Antick*, nor *Ladies of Honour* to frisk about a *May-pole*.

CHAP. XVII.

IF ever *God* vouchsafe thee *Children*, and thou desire to see them *vertuous*, let them not see their *Parents vices*. Thou canst not *rebuke* that in them, which they behold *practised* in thee.

thee. Till *reaſon* be *ripe*, *examples* teach more than *precepts*: Such as thy *behaviour* is before thy *Childrens face*, ſuch commonly is theirs behind *thy back*: be ſure thy paſſion miſcall them not, leſt thou propheſie their *fortunes*, and curſe them not, leſt thy *curſe* return from whence it came: *curſes* ſent in the room of *bleſſings*, are driven back with a double vengeance: If thou haſt a *Son*, and an *eſtate* for him, keep him not too ſhort, leſt he think thou live too long; and what thou alloweſt him, let him receive from thy hand as *Gift*, not from thy Tenants as *Rent*: Keep the *reins* of thy *eſtate* in thy own *hand*, leſt thou forſake the *ſovereignty*

vereignty of a *Parent*, he forget the *reverence* of a *Child:* let his *liberty* be grounded upon thy *permiſſion*, and keep him within the *compaſs* of thy *inſtruction:* let him feel thou haſt the *curb*, though *occaſion* urge thee not to *check:* Give him the *choice* of his own *Wife*, if he be *wiſe*; counſel his *affection* rather than croſs it, if thou beeſt *wiſe*, leſt his *Marriage bed* be made in ſecret, or depend upon thy *grave*. If he be given to laviſh company, ſtave him off with *lawful recreation:* be cheerful with him, that he may love thy *preſence*, wink at ſmall faults, that thou mayſt gain him: be not always chiding, leſt thou harden him, neither

ther knit thy *brow* too often, leſt thou diſhearten him. Remember the *diſcretion* of a *Parent* oft times prevents the *deſtruction* of a *Child*. Love not thy *Children* too unequally: if thou doſt, ſhew it not, leſt thou make the one *proud*, the other *envious*, and both *fools*. If Nature hath made a difference, it is the part of a *tender Parent* to help the weakeſt: that *trial* is not *fair* where *affection* is *judge*. And chooſe ſuch imployment for thy *Son*, as may ſtand with his *fancy* and thy *judgment*, leſt thy *countrey* loſe a *ſervant*, and thou a *child*. To conclude, ſo behave thy ſelf amongſt thy *children*, that they may fear thy *diſpleaſure*, rather than thy *correction*:

rection : too much *familiarity* will embolden them, too little *countenance* will diſcourage them : when thou *reproveſt* them, do it in *ſeaſon*, when thou *correcteſt* them, do it not in *paſſion*. As a *wiſe child* makes *happy parents*, ſo *wiſe parents* make *happy children*.

CHAP. XVIII.

INſult not over *miſery*, nor deride *infirmity*, nor deſpiſe *deformity* ; the firſt ſhews thy *inhumanity*, the ſecond thy *folly*, the third thy *pride* : he that made him *miſerable*, made thee *happy*, that thou mighteſt lament him ; he that made him weak, made thee ſtrong to ſupport him : he that made him *de-*

deformed, gave thee *favour* to be *humbled*. He that is not ſenſible of anothers *unhappineſs*, is a *living Stone*; but he that makes *miſery* the object of his *triumph*, is an *incarnate Devil*. Take no *pleaſure* in the *folly* of *an idiot*, nor in the *fancy* of a *lunatick*, nor in the *frenzy* of a *drunkard*: make them the *object* of thy *pity*, not of thy *paſtime*: when thou do'ſt behold them, conſider how thou art beholding to him that ſuffered not thee to be like unto them: 'tis not *thy merit*, but *Gods favour* alone, that puts a *difference* between *thee* and *them*.

CHAP.

CHAP. XIX.

HAth *Fortune* dealt thee ill Cards, let *Wiſdom* make thee a good *Gameſter*. In a fair *gale* every *fool* may ſail, but *wiſe behaviour* in a *ſtorm* commends the *wiſdom* of a *Pilot*. To bear *adverſity* with an *equal mind*, is both ſign and glory of a *brave ſpirit*. As there is no *worldly gain* without *ſome loſs*, ſo there is no *worldly loſs* without ſome *gain*: if thou haſt loſt *thy wealth*, thou haſt loſt *ſome trouble* with it: if thou art degraded of *thy honour*, thou art likewiſe freed from the *ſtroke* of *Envy*: if *Sickneſs* hath blurr'd thy *Beauty*, it hath delivered thee from *Pride*: ſet the *allowance* againſt thy

thy *loſs*, and thou ſhalt find no *great loſs*. He loſeth little or nothing, who keeps the *favour* of his God, and the *peace* and *freedom* of his Conſcience. But haſt thou loſt any thing, adviſe with thy ſelf whether thy loſs be recoverable: if it be, uſe all ſuch *ſpeedy* and *lawful means* (the *violence* and *unſeaſonableneſs* whereof may not *diſadvantage* thee in thy *purſuit*) to recover it; if it be not *recoverable*, endure with *patience* what thou canſt not recover with *pains*. He that carnally afflicts his *ſoul* for the loſs of a *tranſitory good*, caſts away the *kernel* becauſe he hath loſt the *ſhell*.

CHAP.

CHAP. XX.

LEt not the *falling* of *Salt*, the *croſſing* of *an Hare*, the *chattering* of *a Pie*, the *flying* of *a Crow*, or the *crying* of a *Cricket*, trouble thee; they portend no *evil* but what thou *feareſt*: he is ill acquainted with *himſelf* that knows not his *own fortunes* better than *they*; he hath *little knowledge of God*, and *leſs faith* in him, who *knoweth* not his *power*, or *believeth* not his *providence* to be above the *portent* of theſe *ſilly things*: if *evil* follow, it is the *puniſhment* of thy *ſuperſtition*, not the *fulfilling* of their *prediction*; all things are lucky to thee, if thou love *God*, and live in

in his *fear*; nothing but is *ominous* to the *ſuperſtitious*.

CHAP. XXI.

AS thou deſireſt the *love* of *God* and *man*, beware of *Pride*, it is a *tumour* in thy *mind*, that *breaks* and *poiſons* all thy *actions*; it is a *worm* in thy *treaſure*, that *eats* and *ruins* thy *eſtate*: it loves no *man*, is beloved of no *man*; it diſparages *Vertue* by *detraction*, it diſrewards *Goodneſs* in it ſelf, by *vain glory*: the *friend* of the *flatterer*, the *mother* of *envy*, the *nurſe* of *fury*, the *bawd* of *luxury*, the *ſin* of *Devils*, and the *Devil* in *mankind*: it hates *Superiours*, it ſcorns *Inferiours*, it owns no *Equals*; till thou hate it, *God* hates

hates thee: therefore be hum
ble. The voice of *Humility*
Gods Muſick, the *ſilence* of *H*
mility is *Gods Rhetorick*; *H*
mility enforces, where neithe
Vertue, nor *Strength*, nor *Re*
ſon, can prevail. Would'ſt tho
be pleaſing to *God*, and worthi
ly praiſed of *Men*, be *humble*
would'ſt thou lay a ſure foun
dation for *preferment*, and *la*
ſting glory, be *humble*. That *ſo*
which lieth *low*, is ever *mo*
fruitful, and of *greateſt valu*
The *tall Cedars* are expoſed t
the *ſtrong guſts* of every *wind*
when the *low trees* grow ſecur
in the *valley*. *Humility* is th
root and *nouriſher* of *Vertue*
Pride is the *root* of *Vice* and
Ruin.

CHAP.

CHAP. XXII.

OF all *Endowments* which *God* hath given the *ſons of men*, *wiſdom* is the principal: ſeriouſly to deliberate before we attempt any *thing*; and having reſolved, neither to delay, nor unſeaſonably to haſten *execution*; but acutely to compare *times*, *perſons*, *places*, and *things*, together. That may be *ſeaſonable* now, which will not be ſo hereafter; that may pleaſe and profit this *perſon*, which will diſpleaſe *another*; but if thou would'ſt be *wiſe*, ſee that the *foundation* upon which, the *rule* by which, and the *end* for which thy *deſigns* are undertaken, be, *right*; ſo ſhalt thou either find

ſucceſs in thy *attempt*, or a *bleſſing* in thy *diſappointment*. Be careful to know, and take thy *opportunity* to foreſee and prevent *future danger*, but eſpecially to ſecure thy *principal concerns*, through all *changes*. The *heart* being whole, the reſt of the *body* will do the better; the *principal* being ſafe, other *damages* are recoverable. In ſhort, be as wiſe as *Serpents*, and harmleſs as *Doves*. *Wiſdom* without *innocency*, is *knavery*; *innocency* without *wiſdom* is *foolery*; the *innocency* of the *Dove*, corrects the *ſubtilty* of the *Serpent*; the *ſubtilty* of the *Serpent*, inſtructs the *innocency* of the *Dove*; what *God* hath joyned, let no man ſeparate;

and

and if thou deſireſt to be *wiſer*, yet, think not thy ſelf yet *wiſe enough*; if thou deſireſt to improve *knowledge* in thy ſelf, deſpiſe not the *inſtruction* of another. He that *inſtructs* him that thinks himſelf *wiſe enough*, hath a *fool* to his *Scholar*; he that thinks himſelf *wiſe enough* to inſtruct himſelf, hath a *fool* to his *Maſter*. If thou be not a *Prometheus* to adviſe before thou do'ſt, be an *Epimetheus*, to examine what thou haſt done; when want of *advice* hath brought forth an *improvident act*, the *act* of *examination* may produce a profitable *repentance*.

CHAP. XXIII.

HAſt thou any buſineſs of conſequence in agitation, let thy *care* and *endeavour* to accompliſh it, be *reaſonable* and *ſeaſonable*. Continual ſtanding bent weakens the *Bow*, too haſty drawing breaks it. Put off thy *cares* with thy *clothes*, ſo ſhall thy *reſt* ſtrengthen thy *labour*, and thy *labour* ſweeten thy *reſt*. And in the diligent uſe of ſuch lawful means as may conduce to effect thy *deſign*, have an *eye* to him who alone ſpeeds every *action* after the pleaſure of his *own will*: remember the *race* is not to the *ſwift*, nor the *battel* to the *ſtrong*; 'tis not the *prediction* of thoſe

thoſe *things* that are accounted *ominous*; nor the *influence* of the *ſtars* ſo much inſiſted on, in *Judicial Aſtrology*, nor thy beſt *endeavours*, that gives the *certain event*; but every mans *Judgment* is from the *Lord*: commit thy *way* therefore unto *him*, and he will give *thee* the *deſire* of thine *heart*; acquieſce in that *iſſue* he gives to all thy *endeavours*, ſo ſhalt *thou* be the *ſubject* of *peace*, and the *object* of his *favour*, whoſe *loving kindneſs* is better than *life* it ſelf.

CHAP. XXIV.

RAther be doing *nothing* to *purpoſe*, than be *idle*, that the *Devil* may find thee doing;

for whom he finds *idle*, he imploys. The *Bird* that ſits, is eaſily ſhot, when *flyers* eſcape the *fowler*. Conſider the *heavens* are in continual motion, the *winds* blow, and the *rivers* haſten from whence they came; and ſhall *Man* be idle, who hath ſuch an unwearied principle of *Action*, as is his immortal ſpirit! *Idleneſs* is the *dead Sea*, that ſwallows up all *vertue*, and the ſelf-made *ſepulcher* of a *living man*. The *idle man* is the *Devils hireling*: whoſe livery is *raggs*, whoſe *diet* and *wages* are *Famine* and *Diſeaſes*. *Idleneſs* is prodigal of *precious time*, dulleth the *underſtanding*, nouriſheth *corrupt humours* in the *body*, weakens the *brain*, and diſplea-

diſpleaſeth *God*; therefore be not *idle*.

CHAP. XXV.

READ not *Books* alone, but *Men*; and that thou may'ſt better underſtand the *perſons* thou doſt converſe with, know there be three *principles* or *motives* which move and incline moſt men in their *principal actings*. The firſt and greateſt is *Religion*: if thou find a *perſon* zealouſly affected to *Religion*, thou ſhalt ever find this *perſon* active to propagate and promote his *Religion*; and although he may be interrupted by the *influence* of *times*, or *neceſſity* of his *condition*, yet this is the *mark* he aims at, and

as far as *opportunity* serves him he will serve it. The *second grand principle* of *Action* like to this, yet *inferiour*, is *temporal interest*. *Interest* will not lie; every *wise man* will be true to his own *interest*. If ever thou discern the *interest* of such a one wherein it lieth, thou mayst be sure where to find him; for all his actions are but as so many *circumferential lines*, which ever center in this *point*. If his *interest* lie in *honour*, he will ever be projecting what may *preserve* and *increase* his *honour*; the like of *wealth*, *pleasure*, *&c.* The third thing which doth *sway* and *byas* men in their *actings*, is their *natural inclination* and *complexion*. The

Melan-

Melancholy is ever *auſtere*, *reſerved*, *ſilent*, *envious*, not eaſily provoked to *anger*, but if *angry*, hard to be *reconciled*, *ſuperſtitious*, *jealous*, and *ſeldom merry*, but when *merry*, *very merry*; *black* and *ſwarthy*. The *Sanguine* is *affable*, *courteous*, *pleaſant*, and *merry*, not eaſily provoked to *anger*, nor long continuing ſo, *fair* and *ruddy*. The *Phlegmatick* is *dull* and *ſlow* in all his *motions*, of few *words*, not *curious*, but *plain* and *peaceable*; not *amorous*, but the rather the contrary, *pale* and *white*, and inclined at leaſt to be *corpulent*. The *Cholerick* is *unconſtant*, *free*, and *liberal*, *ſoon angry*, and *ſoon pleaſed*, not to be *truſted* with *ſecrets*, quick

of *invention*, but not ſo *ſolid* in *judgment*, *bold*, *audacious*, and given to *boaſting*, of a *yellow* or *tawny colour*. Now as any perſon partakes of any of theſe *more* or *leſs*, ſo is he *more* or *leſs* ſubject to the *qualities* and *conditions* before-mentioned; and although the *byaſs* of his *condition*, the *genius* of the *time*, the *influence* of his *companions*, or the *neceſſity* of his *imployment*, may draw or drive him, beſides his *natural temper*, yet in this he dwells, and according to this he is and acts moſt certainly and conſtantly. If thou be to deal with a *Chollerick man*, and ſtir him perchance to ſome paſſionate *out-ſtray* or *indecency*, neither

let thy *paſſion* kindle with his, nor be diſmay'd; his *good nature*, when the *hot blood* retires, will be apt to *yield* and *gratifie* ſo much the more; if with a *Timerous man*, thou may'ſt awe him with thy *intereſt* in *ſome grandee*; if with a *Melancholy man*, thou may'ſt oblige him by *intruſting him* with ſome *ſecret*, whereby thou wilt not only *create* in him a *confidence* of thy being his *friend*, but thou wilt make him *firmly thine*; if with a *Covetous man*, thou muſt gain him with *gifts*, or with *hopes* at leaſt of gaining by thee. And mark it, thou ſhalt find for the moſt part, *young men* prodigal, and *old men* covetous. If thy *deſign* be upon

a

a *proud man* to make him thine, let him know thine and the *worlds admiration* of him, this will *oyl* and *ſupple* him, that thou may'ſt *bend* him at thy *pleaſure*; but to the *Drunkard* commit no *ſecrets*, and of the *Envious* have a care; for who can ſtand before *Envy?* The *injured man* doth ſometimes *forget*, but the *envious man* will never ceaſe ſecretly to *perſecute*.

CHAP. XXVI.

IF thou be *ſtrong enough* to *encounter* with the *times*, keep thy *ſtation*; if not, ſhift a *foot*, to gain advantage of the *times*. He that to prevent a *thief* acts the *beggar*, is not the poorer. It is a great part of *wiſdom*

wiſdom ſometimes to ſeem *fool*; he leaſt fails in his *deſigns* that can meet *time* in its own *way*; yet it is not always *ſafe* to comply with every thing the *time* brings forth, but adhere to the *undoubted principles* of *equity* and *reaſon*, always and in every thing uſing *moderation*; for as *violence* never holdeth long, ſo it expoſeth the *perſon* guilty of it to *many inconveniencies*.

CHAP. XXVII.

BE not *cenſorious*, for thou knoweſt not whom thou judgeſt. It is a more dextrous *error* to ſpeak well of an *evil man*, than ill of a *good man*; and ſafer for thy *judgment* to be

be led by *simple charity*, than by *uncharitable wisdom*. And before thou *reprehend* another take heed thou art not *culpable* in what thou goest about to *reprehend*. He that cleanseth a *blot* with *blotted fingers*, makes a *greater blurr*. He may taxe others with *priviledge* that hath not in himself what others may taxe; the *censorious* will ever be *censured*. And *censure* not him whom the looser world calls *Puritane*; if he be an *Hypocrite*, God that knows him will reward him; if *zealous* God that loves him will revenge him; if he be good, he is good to *Gods glory*, if evil let him be evil at his own *charges*: he that *judgeth* shall be *judged*.

CHAP.

CHAP. XXVIII.

IN thy pleading with *another*, ever uſe *calmneſs*; for the the ſtronger thy *paſſion* is, the weaker will be thy *argument*, and thou the leſs able to *maintain* it. Let the end of thy *Argument* be rather to diſcover a *doubtful truth*, than a *commanding wit*: in the one thou ſhalt gain *ſubſtance*, in the other *froth*. Covet to be *Truths Champion*, at leaſt to hold her *Colours*. He that pleads againſt the *Truth*, takes pains to be *overthrown*; or if a *Conquerour*, gains but *vain glory* by the *Conqueſt*. Though *time* or *argument*, may ſeem to cut the *ſinews*, and clip the wings of *Truth*, yet even then

then when it seemeth *dead*, riseth as *immortal*, with *greate* *lustre*, and is that *firm cent* wherein all things repose; tha *Chart* by which every wise *Pil* doth sail, that *rock* where we rest, that *Lamp* which ligh eth our *paths*, that we may g aright, that shield which wi defend us, and that *foundatio* whereon we may safely build all our *actions* and *expectation*

CHAP. XXIX.

LEt thy *Religious fast* be *Voluntary abstinence*; no so much from *flesh*, as fro *fleshly thoughts*. God is pleas with the *fast*, which gives *another*, what thou denyest t *thy self*; when the *affliction*

thy own *body* is the repairing of *thy Brothers*. He *faſts* truly that abſtains *ſadly*, *grieves really*, gives *chearfully*, and forgives *charitably*. And in all *religious acts*, for thy manner of *performance*, be not too much wedded to thy *own opinion*; but in thoſe *Ceremonies* of the *Church* which remain *indifferent*, do according to the *conſtitution* of that *Church* where thou art. The *God* of *Order* and *Unity*, who created both *Soul* and *Body*, expects *Unity* in the one, and *order* in both. 'Tis not *ceremony*, but *ſubſtance*, that beſt pleaſeth *God*, who being a *Spirit* delights moſt in that *ſervice*, which is moſt *ſpiritual* and according with his *will* revealed in his *word*.

CHAP.

CHAP. XXX.

BEware of him that is *slow to anger*. *Anger* when it is *long* in *coming*, is the *strongest* when it *comes*, and the *longer kept*; *abused patience* turns to *fury*. When *fancy* is the *ground* of *passion*, that *understanding* which composes the *fancy*, qualifies the *passion*; but when *judgment* is the *ground*, the *memory* is the *recorder*, and this *passion* is long retained.

CHAP. XXXI.

HE that professeth himself thy *open enemy*, arms thee against the *evil* he means thee; but he that dissembles himself thy *friend*, when he is thy *secret*

ret enemy, strikes beyond *caution*, and wounds above *cure*: from the first thou may'st deliver thy self; from the last good Lord deliver thee.

CHAP. XXXII.

SEarch into thy *self*, before thou accept the *ceremony* of *honour*: if thou art a *Palace*, *honour* (like the *Sun-beams*) will make thee *more glorious*, if thou art a *Dunghill* the *Sun* may shine upon thee, but not sweeten thee; thy *Prince* may give thee *honour*, but not make thee *honourable*; if *vertue* prefer thee, *vertue* will preserve thee; but that *honour* which thy *wealth* hath purchased, is neither *lasting*, nor thy *own*, but

but is pinned upon the *Wheel* of *Fortune*; when the *Wheel* shall turn, thy *honour* falls, and thou remainest an *everlasting monument* of thy *own ambitious folly*. What *money* creates, *money* preserves; if thy *wealth* decay, thy *honour* dies; and consider, that is but a *slippery happiness* which *fortunes* can give and *frowns* take away; and not worth the owning, which nights Fire can melt, or a rough sea can drown; honour *thy Creator*, and he will give *thee honour* that will endure for ever.

CHAP. XXXIII.

IF thou study *Law* or *Physick*, endeavour to know both, and to need neither; *temper*

LONDON

erate diet, moderate and *ſeaſon-able labour, reſt*, and *recreation*, with *Gods bleſſing*, will ſave thee from the *Phyſician*; a *peaceable diſpoſition, prudent* and *juſt behaviour*, will ſecure thee from the *Law*; yet if neceſſity compel, thou may'ſt uſe *both*; they that uſe *either* otherwiſe then for *neceſſity*, abuſe *themſelves* into *weak bodies*, and *light purſes*; they are *good remedies*, *bad buſineſs*, and *worſe recreations*.

CHAP. XXXIV.

BE not ſo *mad* as to alter that *countenance* which thy *Creator* made thee; remember it was the *work* of *his hands*; if it be *bad*, how dareſt thou *mend it?*

it? If it be *good*, why do'ſt thou *mend it?* Art thou aſhamed of his *work*, and proud of *thy own?* God made thy *face* to be known by; why deſireſt thou to be known by *another*: it is a ſhame to adulterate *modeſty*, but more to adulterate *nature*; lay by thy *art*, and bluſh not to appear what he bluſheth not to make thee: it is better to be his *picture* than thy own: that addition which thou makeſt of thy own adds to thy *deformity*, and provokes God to make thee yet more *deformed.*

CHAP.

CHAP. XXXV.

IMp not thy *wings* with the *Churches feathers*, lest thou fly to thy own roin. That God who chose the Tribe of *Levi* for his *Inheritance*, promised to be *theirs*, and will protect them; if thou deprive them of his blessing, he will pursue thee with his curse. *Impropriations* are bold *Metaphors*, but being continued, are deadly *Allegories*. One foot of Land *in spite*, encumbers the whole state. The *Eagle* snatched a coal from the *Altar*, but it fired her *Nest*.

CHAP.

CHAP. XXXVI.

BE not unstable in thy *resolutions*, nor various in thy *actions*, nor unconstant in thy *affections*; so deliberate that thou may'st perform; so perform, that thou may'st persevere. *Mutability* is the badge of *infirmity*.

CHAP. XXXVII.

SIt down content with God's *allowance*, whatever thy *condition* be; he knoweth best what is best for thee: let thy *endeavour* be to please him in what thou do'st, and to be pleased with what he doth. Do all thou want things *necessary*, grumble not, perchance it was

necessary

neceſſary for thee to *want*: endeavour lawfully to ſupply it: if *God* bleſs not thy *endeavours*, bleſs him that knoweth what is *neceſſary* for thee: haſt thou but *little*, make it not *leſs* by murmuring: haſt thou *enough*, make it not *too much* by *unthankfulneſs*: he that doth not contentedly and thankfully accept the *leaſt favour* he hath received, is unworthy of the *leaſt favour* he can receive: and that thou may'ſt the better be content, conſider thy *own merit*, thou do'ſt enjoy far more and far better than thou canſt deſerve: and remember thy ſelf with all thy *concerns* to be at the *wiſe*, *gracious*, and *abſolute diſpoſe* of the *omnipotent* and *omniſcient*

but is pinned upon the *Wheel* of *Fortune*; when the *Wheel* shall turn, thy *honour* falls, and thou remainest an *everlasting monument* of thy *own ambitious folly*. What *money* creates, *money* preserves; if thy *wealth* decay, thy *honour* dies; and consider, that is but a *slippery happiness* which *fortunes* can give and *frowns* take away; and not worth the owning, which a nights Fire can melt, or a rough sea can drown; honour *thy Creator*, and he will give *thee honour* that will endure for ever.

CHAP. XXXIII.

IF thou study *Law* or *Physick*, endeavour to know both, and to need neither; *temperate*

LONDON

perate diet, *moderate* and *ſeaſonable labour*, *reſt*, and *recreation*, with *Gods bleſſing*, will ſave thee from the *Phyſician*; a *peaceable diſpoſition*, *prudent* and *juſt behaviour*, will ſecure thee from the *Law*; yet if neceſſity compel, thou may'ſt uſe *both*; they that uſe *either* otherwiſe then for *neceſſity*, abuſe *themſelves* into *weak bodies*, and *light purſes*; they are *good remedies*, *bad buſineſs*, and *worſe recreations*.

CHAP. XXXIV.

BE not ſo *mad* as to alter that *countenance* which thy *Creator* made thee; remember it was the *work* of *his hands*; if it be *bad*, how dareſt thou *mend it?*

it? If it be *good*, why do'
thou *mend it?* Art thou asha
med of his *work*, and prou
of *thy own?* God made th
face to be known by; why de
sirest thou to be known by a
other: it is a shame to adulte
rate *modesty*, but more to adul
terate *nature*; lay by thy *ar*
and blush not to appear wha
he blusheth not to make thee
it is better to be his *picture* tha
thy own: that addition whic
thou makest of thy own ad
to thy *deformity*, and provoke
God to make thee yet more *de*
formed.

CHAP.

CHAP. XXXV.

Mp not thy *wings* with the *Churches feathers*, lest thou fly to thy own roin. That God who chose the Tribe of *Levi* for his *Inheritance*, promised to be *theirs*, and will protect them; if thou deprive them of his blessing, he will pursue thee with his curse. *Impropriations* are bold *Metaphors*, but being continued, are deadly *Allegories*. One foot of Land *in spite*, encumbers the whole state. The *Eagle* snatched a coal from the *Altar*, but it fired her *Nest*.

CHAP.

CHAP. XXXVI.

BE not unſtable in thy *reſolutions*, nor various in thy *actions*, nor unconſtant in thy *affections*; ſo deliberate that thou may'ſt perform; ſo perform, that thou may'ſt perſevere. *Mutability* is the badge of *infirmity*.

CHAP. XXXVII.

SIt down content with God's *allowance*, whatever thy *condition* be; he knoweth best what is beſt for thee: let thy *endeavour* be to pleaſe him in what thou do'ſt, and to be pleaſed with what he doth. Do all thou want things *neceſſary*, grumble not, perchance it was neceſſar

neceſſary for thee to *want*: endeavour lawfully to ſupply it: if *God* bleſs not thy *endeavours*, bleſs him that knoweth what is *neceſſary* for thee: haſt thou but *little*, make it not *leſs* by murmuring: haſt thou *enough*, make not *too much* by *unthankfulneſs*: he that doth not contentedly and thankfully accept the *leaſt favour* he hath received, is unworthy of the *leaſt favour* he can receive: and that thou may'ſt the better be content, conſider thy *own merit*, thou do'ſt enjoy far more and far better than thou canſt deſerve: and remember thy ſelf with all thy *concerns* to be at the *wiſe*, *gracious*, and *abſolute diſpoſe* of the *omnipotent* and *omniſcient*

God, whoſe *purpoſes* thou canſt not vary with all thy fretting and diſcontent: thereby thou do'ſt only make thy *being* the more uncomfortable, and add to thy *burden*: do'ſt thou look on thy right hand, and find ſome above thee: look on thy left, and thou ſhalt ſee ſome below thee: but if thou haſt no *inferiour*, wait but a while and thou ſhalt have no *ſuperiour*: the *grave* (which haſteneth to come upon all living) makes all equal, and puts a *period* to all thy *preſſures*.

CHAP. XXXVIII.

ART thou ſubject to any *great vanity*, or *ſecret folly*, nouriſh it not: if it will be entertain'd

tertain'd, encourage it not: if it grow ſtronger yet, more ſtrongly ſtrive againſt it: if too ſtrong, pray againſt it: if it weaken not, joyn *faſting* to the *prayer*: if it ſhall continue, add *perſeverance* to both: if it decline not, add *patience* to all, and thou haſt *conquered* it: however blabb not thy *folly*, leſt thou appear *impudent*: nor boaſt of it, leſt thou ſeem *inſolent*: every mans vanity ought to be his *greateſt ſhame*, and every mans folly ought to be his *greateſt ſecret*.

CHAP. XXXIX.

TAke heed thou harbour not that *Vice* called *Envy*, leſt anothers happineſs be

thy *torment*, and Gods bleſſing thy *curſe*: it being the property of *Envy* ever to malign anothers *proſperity*. *Vertue* corrupted with *Vain-glory* turns *Pride*. *Pride* poiſoned with *Malice* becomes *Envy*: joyn therefore *Humility* with thy *Vertue*, and *Pride* ſhall have no footing, *Vain-glory* ſhall find no entrance.

CHAP. XL.

PRovidence is an exerciſe of *Reaſon*, *Experience* an act of *Senſe*: by how much *Reaſon* excels *Senſe*, by ſo much *Providence* exceeds *Experience*. *Providence* is the *Rational Daughter* of *Wiſdom*, *Experience* the *Empirical Miſtriſs* of *Fools*: if thou haſt *Providence* to fore-ſee a

Dan-

Danger, let thy *Prudence* rather prevent it than fear it: the *fear* of *future evils* oftentimes brings a *preſent miſchief*: whileſt thou ſeekeſt to *prevent it*, practiſe to bear it, he is a *wiſe man* that can avoid *an evil*, he is a *patient man* that can endure it, but he is a *valiant man* that can conquer it. Never fear any thing but what thy *induſtry* may prevent, be confident of nothing, but what *fortune* cannot defeat. It is no leſs *folly* to fear what is impoſſible to be avoided, than to be ſecure when there is a poſſibility of being deprived.

CHAP. XLI.

IF *God* hath ſent thee a *Croſs*, take it up and follow him, uſe it wiſely, leſt it be unprofitable, bear it patiently, leſt it be intollerable: behold in it *Gods anger* againſt thy *ſin*, and his *love* towards thee, in *puniſhing* the one, and *chaſtening* the other: if it be *light*, ſleight it not, if heavy, murmur not. Not to be ſenſible of a *judgement*, is the *ſymptome* of an *hardned heart*, to be diſpleaſed with *Gods pleaſure*, is the ſign of a *rebellious will*: and to faint in the *day of adverſity*, argues thy *ſtrength* to be but ſmall.

CHAP.

CHAP. XLII.

BE ever mindful of thy *latter end*, leſt *Death* come upon thee unawares, and find thee unprepared, and thou repent that thou haſt lived, being now to die, and to die eternally, expect it, for it will come: if thou expect it as a *friend*, prepare to *entertain* it, if as an *enemy*, prepare to *overcome* it: *Death* hath no advantage but where it comes a *ſtranger*, yet come it will, for ſpend an hundred years in *Earths beſt pleaſures*, and after that, an hundred more, to which, being ſpent, add a thouſand, and to that ten thouſand more, the laſt ſhall as ſurely end, as the firſt

are ended, and all ſhall be ſwallowed up in *Eternity:* he that is born too day, is not ſure to live a day: he that hath liv'd the longeſt, is but as he that was born yeſterday: the happineſs of the one is, that he hath lived, the happineſs of the other is, that he may live, and the *lot* of both, that they muſt die: it is no happineſs *to live long*, nor unhappineſs *to die ſoon*: happy is he that hath lived *long enough to die well*, he ſhall live for *ever:* look upon thy *burning taper*, and there ſee *the Emblem* of *thy life*, the *flame* is *thy ſoul*, the *waxe* thy *body*, and is commonly a *ſpan* long, the *waxe* (if never ſo well tempered) can but laſt his *length*, and who can lengthen

lengthen it? if ill tempered, it will waſte the faſter, yet laſt his *length*, an open window ſhall haſten *either*, an *extinguiſher* ſhall put out *both*: huſband them the beſt thou canſt, thou canſt not prolong them beyond *their date*; leave them to the injury of the *wind*, or to the mercy of a *waſteful hand*, thou do'ſt haſten their *end*, but ſtill they burn *their length*: but puff them out, and thou haſt ſhortned *their paſſage*, which elſe had brought them to their appointed end: bodies according to their conſtitution, ſtronger or weaker, according to the quality or inequality of their Elements, have their date, and may be preſerved

from *ſhortning*, but they cannot be *lengthened*: *neglect* may waſte them, *ill diet* may haſten them unto their *journeys end*, yet they have lived their *length*; a *violent hand* may interrupt them, a *ſudden death* may ſtop them, and they are ſhortned: it lies in the power of *man* either permiſſively to *haſten*, or actively to *ſhorten*, but not to *lengthen*, or *extend* the *limits* of his *natural life*: he only, if any, hath the *Art*, to *lengthen* out his *Taper*, that puts it to the *beſt advantage*.

CHAP. XLIII.

TAke heed rather what thou *receiveſt*, than what thou *giveſt*; what thou *giveſt* leaves

leaves thee, what thou *receiveſt* ſticks by thee. He that *preſents* a *gift*, buys the *receiver*: he that *receives* a *gift*, ſells his *liberty*: if thou *giveſt*, give to a *right end*: if thou *giveſt* to *receive* the like again, it is *exchange*: if to *receive more*, it is *covetouſneſs*: if to receive *thanks*, it is *vanity*: if to be *ſeen*, it is *vain-glory*: if to *corrupt*, it is *bribery*: if for *example*, it is *formality*: if for *compaſſion*, it is *charity*: if becauſe thou art *commanded*, it is *obedience*: the *end* and *affection* in doing the *work* gives name to the *work* done, whether it be *good* or *bad*.

CHAP.

CHAP. XLIV.

CEnſure no man, detract from no man, praiſe no man before his face, traduce no man behind his back: boaſt not thy ſelf abroad, and *flatter* not thy ſelf at *home*: if any thing croſs *thee*, accuſe thy ſelf: if any one extol *thee*, humble thy ſelf: honour thoſe that inſtruct *thee*, and be thankful to thoſe that reprove *thee*: let all thy *deſires* be ſubject to *reaſon*, and let thy *reaſon* be corrected by *Religion*: the way to ſubject all things to thy *ſelf*, is to ſubject thy *paſſions* unto *reaſon*, and thy *reaſon* unto *God*: weigh thy *ſelf* by thine own *ballances*, and truſt not the voice of wild

opinion:

opinion: obſerve thy *ſelf*, as thy *greateſt enemy*, ſo ſhalt thou become thy *greateſt friend.*

CHAP. XLV.

IF *Opinion* hath cried thy *Name* up, let thy *modeſty* cry thy *heart* down, leſt thou deceive it, or it thee. There is no leſs danger in a *great name*, than in a *bad*; and no leſs honour in endeavouring praiſe, than in deſerving it: but if *opinion* hath lighted the *lamp* of thy *fame*, encourage it with thy own *oyl*, leſt it go out and ſtink: the chronical diſeaſe of *popularity* is *ſhame*, if thou be once up beware, the way from *fame* to *infamy* is a beaten road.

CHAP.

CHAP. XLVI.

LEt the *Holy Scripture* be *thy delight* and *daily meditation*, let not thy *wanton fancy* carve it out in *jeſts*, nor thy *ſinful wit* make it an *advocate* to thy *ſin*: it is a ſubject for thy *faith* not *fancy*; where *wit* and *blaſphemy* is one trade, the *underſtanding* is *bankrupt*: and ever uſe it with *reverence* for the *Authors ſake*, who is *God* over all, bleſſed for ever, the *Father*, *Son*, and *Holy Ghoſt*: we are apt to value *ſtudy*, and deſire to underſtand the Books of godly, learned, and judicious mens making; how much more ſhould we value and endeavour to the utmoſt, to underſtand

ſtand theſe *Books* which are of *Gods making*: Mens writings are too much mingled with *vanity*, *ignorance*, *folly*, *miſtakes*, *imperfections*, *infirmities*, and *corruptions*, ſavouring too much of a *carnal ſpirit*, when moſt *ſpiritual*: but *Gods Word* is ſatisfactorily full without all *vanity*, moſt wiſe, faithful, and true, without all *falſhood*, or *folly*: compleatly perfect beyond all imperfection; moſt pure and exceedingly refined, without all *corruption*: the *Pen-men* thereof not being contemptible or ordinary, but incomparable and extraordinary perſons. *Moſes* the meekeſt man on Earth, the peculiar favourite of God, with whom he talked

talked face to face. King *David* that Sweet Singer of *Iſrael*, that man after Gods own heart. *Solomon* the King, that moſt exquiſite Maſter-piece for all kind of Wiſdom, Natural, Political, and Theological, whom God honoured with the building of his Temple, the like whereof was never ſeen. *Daniel*, in whom was found an excellent ſpirit, and great dexterity in expounding myſteries and ſecrets. *Paul*, who was caught up into third heavens; in a word, all of them holy men of God, moved by the holy Ghoſt. Theſe being the Pen-men, how excellent and paſt *compare* muſt their *Writings* needs be? Who would not value

ſtudy

ſtudy, and earneſtly pry into them? If thou conſider the *manner* of *Holy Scripture*, it is the *moſt inviting*, able to allure the hearts of *Men* and *Angels* to the ſtudy of it; yea to raviſh and tranſport their *ſpirits* in the underſtanding of it: herein are revealed moſt profound and inexplicable *myſteries*, the *nature* of the *bleſſed God*, ſimple, without *compoſition*: all-ſufficient, without any external addition: immutable without all ſhaddow of alteration: eternal, immenſe, incomprehenſible, omnipreſent, and wholly infinite, without all limitation: the unity of *Eſſence*, the Trinity of *Perſons*, the *Father* not being the *Son*, nor either

ther of them the *Holy Ghost*, yet all of them *one*, and the *most holy God*. The secrets of *Gods eternal counsels*, especially touching the *Electing* of his own in *Christ*, *predestinating* them to the *adoption* of *Children* when all others are passed by. The curious *order* of the *Creation* to bring his purposes to pass: the permission of *Mans Fall* from the pinacle of his *natural integrity*, that thereby he might take occasion to *glorifie* the height of his *Justice* and *Mercy*, in raising them up by *Christ* to a far higher pitch of *supernatural felicity*. The person and office of *Jesus Christ* the *Mediator*, both altogether wonderful: *God* and *man* united in

one

one *perſon*, to unite *God* and *man* in one *covenant*. The *Son* of *God* became the *Son* of *man*, that the *Sons* of *men* might become the *Sons* of *God*: A *King*, to ſubdue all our *enemies* to us, and us to *himſelf*: A *Prophet* to unveil the *boſome ſecrets* of *his father* unto *us*: A *Prieſt*, offering up *himſelf* for us, upon *himſelf*, by *himſelf*: offering up *himſelf* the *Sacrifice* as *man*, upon *himſelf* the *Altar* as *God*, by *himſelf* the *Prieſt* as *God-man*: *Chriſt* was *humbled*, thereby we are *exalted*: *Chriſt* accuſed, we cleared: *Chriſt* condemned, we juſtified and acquitted: *Chriſt* accurſed, we bleſſed: *Chriſt* ſlain, and we live: *Chriſt* was *conquered*, that

we

we might be more than *conquerours* through him that loved us. What shall I say! in *Scripture* is revealed, how *enemies* are *reconciled*, *sinners* justified, *aliens* adopted, *beggars* made *heirs*, and *co-heirs* with *Jesus Christ*, and *dust* and *ashes* shall be *glorified* for *evermore*: here are unfolded *the covenant of Grace* wholly made up of *heavenly cordials*, the *promises* of the life that now is, and of that which is to come, exceeding great and precious: The *comforts* of *God*, able to counterpoize our *deepest disconsolations*, and *commands* surpassing all *the Laws* in the *World*, in *holiness*, *justice*, and *goodness*. Here are discovered the *mise-*

ries

nies of all in the *firſt Adam*, the *felicities* of all that are in the *ſecond Adam*, and the *way* how *poor ſouls* are tranſlated from thoſe *miſeries* to theſe *felicities*. Here you ſhall find *God* deſcending to man, in preparing all *ſpiritual priviledges* for *ſinners* in and by *Jeſus Chriſt*, our *Saviour*: in rendring *richeſt grace* by *Covenant Promiſes* and *Ordinances*, and applying theſe *preparations* and *tenders* actually to the *Soul* by the *Spirit*: and *man* aſcending to *God* by the ſpirituallizing of his *nature*, acting of his *faith*, aſpiring of his *deſires*, *fervency* of his *prayers*, and *holy tendency* of his *converſation*: yea, both *God* and *man* ſweetly cloſing together, in a moſt

inti-

intimate *communion* in *Christ Jesus*, which is another *Paradise* and *Heaven* upon *Earth*. In a word, what is there not in the *holy Scriptures*? Are we *poor*? here's the only way to *content*, which is the *greatest riches*. Are we *Sin sick*? here's a Shop of *Soul medicines*. Are we *fainting*? here's a Cabinet of *cordials*?. Are we *Christless*? here's the *Star* that leadeth unto *Christ*. Are we *Christians*? here's the *band* that keeps us in *Christ*. Are we *afflicted*? here's our *solace*. Are we *persecuted*? here's our *Protection*. Are we *deserted*? here's our *recovery*. Are we *tempted*? here's our *Sword* and *Victory*. Are we *young*? here's our *beauty*.

Are we *old?* here's our *wisdom*, while we live, here's the *rule* of *our conversation:* when we die, here's the *hope* of *our glorification.* Oh blessed *Scriptures!* Who can know them, and not love them? who can love them, and not delight to meditate in them day and night? who can meditate in them, and not desire to love them: love to desire them, and both desire and love to understand them? The *Sacred Scripture* is the *Book* of *Books*, the *Book* of *Life*, whose *original* is *eternal*, whose *essence* is *incorporeal*, whose *knowledge* is *life*, whose *writing* is *indelible*, whose *respect* is *desirable*, whose *doctrine* is *easie*, whose *depth* is *unsearch-*

unsearchable, whose *words* are *innumerable*, and only one word *All.* To conclude, take one instance of the experience of Mrs. *Katharine Bretergh* of *Bretergholt* in *Lancashire*, *who was wont to task her self to read eight Chapters a day at least*; *who in her sickness before her death fell into great distress of soul, through an apprehension of the severity of Gods Justice, the greatness of her Sins, want of Faith in and Love to God*; *sometimes she would cast her Bible from her, and say, It was indeed the Book of Life, but she had read it unprofitably, and it was become to her the Book of Death.* Sometimes she would say, *Her sins had made her a prey to Satan, a spectacle to the World,*

World, a diſgrace to Religion, and a ſhame to her Husband, Kindred, and to all true Chriſtians: and here ſhe would weep bitterly, *ſhe wiſhed ſhe had never been born, or that ſhe had been any other Creature then a Woman:* ſhe cried out oftentimes, *Wo wo, wo, a weak, a woful, a wretched, a forſaken woman;* and ſuch like pitiful complaints againſt her ſelf, with tears trickling down her cheeks: but at laſt ſhe was reſtored to joys unſpeakable by means of the holy Scriptures: *Oh* (ſaid ſhe) *my Soul hath been compaſſed about with terrours of death, fear within, and fear without: the ſorrows of Hell were upon me, knots and knots were upon my*

GUILDHALL LIBRARY

Soul: a roaring Wilderneſs of [illegible] *was within me: but bleſſed bleſſed! bleſſed be the Lord my God, who hath not left me comfortleſs.* One time ſhe took the Bible in her hand, and joyfully kiſſing it, and looking up towards Heaven (ſhe ſaid) *O Lord, it is good for me that I have been afflicted, that I might learn thy Statutes: the law of thy mouth is better to me than thouſands of Gold and Silver:* She deſired her Husband to read ſome part of Scripture, he read the 17th of *John*, as he read verſe 9. *I pray not for the World but for them which thou haſt given me, for they are thine,* She interrupted him ſaying, *Oh Lord Jeſus doſt thou pray for me?* O bleſſed

bleſſed and ſweet Saviour, do'ſt thou pray for me? Oh how wonderful! how wonderful! how wonderful are thy mercies! read on, ſaid ſhe, *the bleſſedſt reading that ever I heard, the comfort whereof doth ſweeten my ſoul.* When he came to verſe 34. *Father I will that they whom thou haſt given me, be one with me.* *Stay* (ſaid ſhe) *and let me meditate on the goodneſs of the Lord, for now I perceive and feel the countenance of my Redeemer, Chriſt is turned towards me, and the bright ſhining beams of his mercy are ſpread over me. Oh! happy am I that ever I was born, to ſee this bleſſed day: Praiſe! praiſe! Oh praiſe the Lord for his mercies, he hath brought me*

out of darkneſs; and the ſhade of death. Oh ſweet Saviour, ſhall I be one with thee, as thou art one with thy Father? and wilt thou glorifie me with that glory which thou hadſt with the Father before the World was? And doſt thou ſo love me who am but dust and aſhes, to make me partaker of thy own glory? What am I poor wretch, that thou art ſo mindful of me? Oh how wonderful is thy love, &c. Thus ſhe continued raviſhed in Spirit, and triumphing in Gods praiſes to her laſt. At laſt with a ſweet countenance and ſtill voice ſhe ſaid; *My warfare is accompliſhed, and mine iniquities are pardoned; Lord, whom have I in Heaven but thee?*

have none on Earth but thee; my fleſh faileth, and mine heart alſo; but God is the ſtrength of my heart, and my portion for ever; He that preſerveth Jacob *and defendeth* Iſrael, *he is my God, and he will guide me unto Death; guide me, O Lord my God, and ſuffer me not to faint, but keep my Soul in ſafety:* And with that ſhe preſently departed this life. *Thus we ſee how uſeful the holy Scripture is to every Chriſtian Soul; and how God thereby gives comfort to thoſe who are his, when all other comforts fail them: make it ever therefore thy delight, and thy daily companion; for take all the rareſt writings now extant in the world, none of them all can thus*

raise up a drooping Spirit, or disconsolate Soul, from the depth of woe and horror; none of them can fill the heart thus brimful of sweetest peace; none of them all can thus enlarge and entranse the Spirit to extasies of Heavenly Joy, and ravishments, through apprehensions of Gods love and mercy; above grief, above temptation, above sin, above all fear of Death, that King of Terrours; as this blessed word of God can: who would not now labour to understand the Scriptures; who would not treasure up, and kiss, and embrace, and greedily swallow down these Soul-reviving Cordials.

CHAP.

CHAP. XLVII.

IN Civil things follow the moſt, in matters of *Religion* the feweſt, in all things follow the *beſt*; ſo ſhall thy ways be pleaſing to *God*; ſo ſhall thy behaviour be plauſible with *men*; but follow not a multitude in the evil of *Sin*, leſt thou ſhare with the multitude in the evil of *puniſhment*; the number of the offenders diminiſheth not the quality of the *offence*. As the multitude of *ſuiters* draws more favour to the *ſuit*; ſo the multitude of *ſinners* draws more puniſhment upon the *ſin*; the number of *Fagots* encreaſeth the fury of the *fire*.

CHAP. XLVIII.

HAth any wounded thee with *injuries*, meet them with *patience*; hasty words rankle the *wound*, soft language dresses it, forgiveness cures it, and oblivion takes away the *scar*. It is more noble by *silence* to avoid an *injury*, then by *Argument* to overcome it.

CHAP. XLIX.

LEt not *mirth* be thy profession, lest thou become a *make-sport*: he that hath but gained the Title of a *Gester*, let him assure himself the *fool* is not afar off: wrinckle not thy face with too much *laughter*, lest thou become *ridiculous*. The *sub-*

ſuburbs of *folly* is *vain mirth*, and profuſeneſs of *laughter* is the *City* of *Fools*; yet be not too ſad, leſt thou be thought *ſullen*; nor too auſtere, leſt thou be thought male content; not too demure and preciſe, leſt thou diſtaſt the company, and incline to *melancholy*, then which nothing can be more hurtful to *body* and *mind*.

CHAP. L.

VErtue is nothing but an act of loving that which is to be beloved; and that act is *prudence*, from whence not to be removed by conſtraint is *fortitude*: not to be allured by inticements is temperance, not to be diverted by *pride* is *juſtice*, the declining of this *act* is *vice*.

CHAP. LI.

LOve thy *neighbour* for *Gods* sake, and *God* for his own sake, who created all things for thy sake, and *redeemed* thee for his *mercy* sake; if thy *love* hath any other *object*, it is false *love*: if thy object hath any other end, it is *self love*.

CHAP. LII.

IF thou desirest rest unto thy *soul*, be *just*: he that doth no *injury*, fears not to suffer *injury*; the *unjust mind* is always in labour, it either practiseth the *evil* it hath projected; or projects to avoid the *evil* it hath deserved.

CHAP.

CHAP. LIII.

CONſider what thou waſt, what thou art, and what thou ſhalt be: thy firſt being was rude and indigeſted *clay*, thy now being is *clay* refined, but decaying, and thou haſtneſt to return from whence thou art, for *duſt* thou art, and to *duſt* thou ſhalt return. Conſider what's above thee, what's beneath thee, and what's within thee: God's all-ſeeing Eye is above to obſerve thee; his Almighty hand to protect, puniſh, or reward thee, according to thy doings: *Hell* is beneath to tempt thee here, and to torment thee hereafter; within thee is thy *conſcience*, a thouſand

wit-

wineſſes againſt or for thee. Theſe conſiderations will bring to thy ſelf *humility*, to thy *neighbour charity*, to the *world contempt*, and to *God obedience*, which will crown thee with *eternal felicity*.

CHAP. LIV.

CHarity is a *naked Child*, giving *honey* to a *Bee* without wings; naked, becauſe excuſeleſs, and ſimple; a *Child*, becauſe tender and growing; giving *honey*, becauſe *honey* is pleaſant and comfortable; to a *Bee*, becauſe a *Bee* is laborious and deſerving: without wings, becauſe wanting and helpleſs: if thou denieſt to ſuch, thou killeſt a *Bee*, if thou giveſt to other

other then ſuch, thou preſerveſt a *Drone*.

CHAP. LV.

LEt anothers *Paſſion* be a lecture to thy *Reaſon*, and let the Ship-wrack of his *Underſtanding* be a Sea-mark to thy *Paſſion*, ſo ſhalt thou gain ſtrength out of his weakneſs, ſafety out of his danger; and raiſe thy ſelf a *building* out of his *ruins*.

CHAP. LVI.

IF thou expect to riſe by the means of him whom thy *Fathers* greatneſs raiſed from his ſervice, to court *preferment*, thou wilt be deceived; for the more in eſteem thou art, the more

more ſenſible is he of what he was; whoſe former ſervitude will be chronicled by thy advancement, and glory obſcured by thy greatneſs; however he will conceive it a dead ſervice, which may be interpreted by thee as a merited reward, rather than a meritorious benefit.

CHAP. LVII.

IF thou deſireſt to take the beſt advantage of thy *ſelf*, eſpecially in *matters* where the *fancy* is moſt imployed, keep *temperate diet*, uſe moderate *exerciſe*, obſerve ſeaſonable and ſet *hours* for *reſt*, let the end of thy firſt *ſleep* raiſe thee from thy *repoſe*; then hath thy *body* the beſt *temper*, thy

ſoul

ſoul the leaſt incumbrance, then no noiſe ſhall diſturb thine *ear*, no object ſhall divert thine *eye*; then, if ever, ſhall thy ſprightly *fancy* tranſport thee beyond the common pitch, and ſhew the *magazine* of *high invention*.

CHAP. LVIII.

SO uſe *proſperity* that *adverſity* may not abuſe thee. If in *proſperity* thy ſecurity admits no *fear*; in *adverſity* thy deſpair will afford no hope; he that in *proſperity* can foretel a *danger*, can in *adverſity* foreſee *deliverance*.

CHAP. LIX.

IF thou *contend* with any, let thy *contention* be rather forced

forced than voluntary, rather to defend thy *self*, than to offend; and on thy part, see that the *cause* of *contention* be just, lest the *just God contend* with thee; strive not in a *matter* which concerns thee not, lest the *issue* be thy *shame* and just *reproof*; be ever cautious how thou strivest with a *mighty man*, lest thou fall into his hands, and he crush thee. The *Iron Rod* doth easily break in pieces the *Earthen Pitcher*. Be not at variance with a *rich man*, lest he overthrow thee; for *Gold* hath destroyed many, and perverted even the *hearts* of *Kings*. Strive not in words with him that is full of *tongue*, for there is no end of his *babbling*

ing. And strive not with an *angry man*, lest he doth thee a *hidden mischief*, which thou canst not prevent, and he himself repent when it is too late. In short, as much as in thee lieth, be at *peace* with all *men*, and the *God* of *peace* shall be at *peace* with thee.

CHAP. LX.

LEt not thy *Fancy* be guided by thine *eye*, nor let thy *Will* be governed by thy *fancy*; thine *eye* may be deceived in her *object*, and thy *fancy* may be deluded in her *subject*; let thy *understanding* moderate between thine *eye* and thy *fancy*, and let thy *judgment* arbitrate between thy *fancy* and thy *will*;

will; so shall thy *fancy* apprehend what is *true*, so shall thy *will* elect what is good.

CHAP. LXI.

IF thou desire not to be too poor, desire not to be too rich; he is rich, not that possesseth much, but he that covets no more; and he is poor not that enjoys little, but he that wants too much; the *contented mind* wants nothing which it had not; the *covetous mind* wants not only what it hath not, but likewise that which it hath; be not therefore too greedy in desiring *riches*, nor too eager in seeking

ng them, nor too covetous in eeping them, nor too paſſio-ate in loſing them; the firſt will poſſeſs thy *Soul* of *diſcon-ent*, the ſecond will diſpoſſeſs thy *body* of *reſt*; the third will poſſeſs thy *wealth* of thee; the aſt will diſpoſſeſs thee of thy elf: thou canſt not ſerve *God*, nleſs *Mammon* ſerve thee.

CHAP. LXII.

IF *evil men* ſpeak good, or *good men* evil of thy *converſation*, examine all thy *actions*, and ſuſpect thy *ſelf*; but if *evil men* ſpeak evil of thee, hold it as thy *honour*, and by way of thankfulneſs love them, but upon condition, that they either ceaſe to be evil, or continue

tinue to hate thee; however a *good conscience* without a *good name*, is better than a *good name*, without a *good conscience*.

CHAP. LXIII.

IN thy recited *Meditations* when thou hast neither fit *companion* nor good *book*, to imploy thy *active fancy*, admire the curious works of thy *Creatour* in his wonderful dispose of all things; cast thine *eyes* upon the *Sun*, that glorious *Lamp* of *Heaven*, whose near approach doth cloath the mournful *Earth* in her summer hue; consider the constancy, the universal benefit of his light and heat, and admire his *Maker*; the lesser

Stars

Stars though they borrow their *light*, have their *influence* upon our *Peace* and *War*, our *health* and *diſeaſes*: the proud *Ocean*, whoſe reſtleſs waves threaten a *Deluge* to the *neighbouring Coaſts*, receives its checks from the ſmall and ſhuttle *ſand*, and though it ſeem a bar to the *paſſenger*, yet by a *ſhip* is made the ſpeedier paſſage: the bluſtering *Winds*, who think to controul the *Marriner*, by *Art* are made to ſerve his purpoſe.

1 O *Sacred Providence, who from end to end,*
Strongly and ſweetly moveſt!
ſhall I write?
And not of thee! through whom my fingers bend,

To

To hold my quil, shall they not
do thee right?

2. *For either thy command, or*
thy permission,
Lay hands on all, they are the
right and left,
The first puts on with speed, and
expedition;
The other curbs sins stealing pace
and theft.

3. *Nothing escapes them both,*
all must appear,
And be dispos'd, and drest, and
tun'd by thee,
Who sweetly temper'st all: if we
could hear,
Thy skill and art, what musick
would it be!

4. *Thou*

4. *Thou art in ſmall things great, not ſmall in any,*
Thy even praiſe, can neither riſe nor fall:
Thou art in all things one, in each thing many,
For thou art infinite in One, and All.

5. *Thy Cupboard ſerves the World, the meat is ſet,*
Where all may reach, no beaſt but knows his feed,
Birds teach us hawking, Fiſhes have their net,
The great prey on the leſs, they on ſome weed.

6. *Nothing ingendred doth prevent his meat,*

Flies

Flies have their table ſpread ere
they appear,
Some Creatures have in winter
what to eat,
Others do ſleep, and envy not
their cheer.

7. *Each Creature hath a wiſdom*
for his good,
The Pigeons feed their tender
Off-ſpring crying,
When they are callaw, but with-
draw their food,
When they are fledge, that need
may teach them flying.

8. *Bees work for man, and yet*
they never bruiſe
Their Maſters flower, but leave
it, having done,
As fair as ever, and as fit for
uſe:

So both the flower doth ſtay, and
honey run.

9. Sheep eat the graſs, and dung
the ground for more,
Trees after bearing, drop their
leaves for ſoyl;
Springs vent their ſtreams, and
by expence get more,
Clouds cool by heat; Baths by
cooling boyl.

10. Thou haſt hid Metals, man
may take them thence,
But at his peril: when he digs
the place,
He makes a grave, as if the thing
had ſenſe,
And threatned man, that he
ſhould fill the ſpace.

11. *Even Poyſons praiſe thee, ſhould a thing be loſt;*
Should Creatures want, for want of heed, their due;
Since where are Poyſons Antidotes are moſt.
Thy help ſtands cloſe and keeps the fear in view.

12. *And as thy houſe is full, ſo I adore*
Thy curious Art, in marſhalling thy goods,
The Hills with health abound, the valleys with ſtore,
The South with Marble, the North with Furrs and Woods.

13. *Hard things are glorious, eaſie things good cheap;*
The common all men have, that which is rare Men

Men therefore ſeek to have, and
care to keep:
The healthy froſts with Summer
Fruits compare.

14. *Light without wind is glaſs;*
warm without weight
Is Wool and Furrs, cool with-
out cloſeneſs ſhade;
Speed without pains a Horſe;
tall without height
A ſervile Hawk: low without
loſs a Spade.

All Countries have enough to
ſerve their need;
If they ſeek fine things, thou doſt
make them run
For their offence; and then doſt
turn their ſpeed
To be Commerce, and trade from
Sun to Sun. F 2 16. *No-*

16. *Nothing wears cloaths but*
Man, nothing doth need
But man to wear them; nothing
uſeth Fire,
But man alone, to ſhew his Hea-
venly breed;
And only he hath jewel in de-
ſire.

17. *When the Earth was dry,*
thou mad'ſt a Sea of wet,
When that lay gathered; thou
didſt broach the Mountains,
When yet ſome places could no
moiſture get:
The Winds grew Gardners, and
the Clouds good Fountains.

18. *Rain, do not hurt my flow-*
ers, but gently ſpend
Your honey drops; preſs not to
ſmell them here,
When

When they are ripe, their odour
will aſcend,
And at your lodging with their
thanks appear.

19. *How harſh are thorns to pears!*
and yet they make
A better hedge, and need leſs
reparation:
How ſmooth are ſilks, compared
with a ſtake,
Or with a ſtone, yet make no
good Foundation.

20. *Sometimes thou doſt divide*
thy gifts to man,
Sometimes unite: the Indian
Nut alone
Is Cloathing, Meat, and Tren-
cher, Drink, and Can,
Boat, Cable, Sayl, and Needle all
in One.

21. *Moſt Herbs that grow in*
Brooks are hot and dry:
Cold fruits warm kernels, help
againſt the wind.
The Lemon juice and rind cure
mutually:
The Whey of Milk doth looſe, the
Milk doth bind.

22. *Thy Creatures leap not, yet*
expreſs a feaſt,
Where all the gueſts ſit cloſe and
nothing wants,
Frogs marry Fiſh and Fleſh,
Bats, Bird, and Beaſt:
Sponges non ſenſe and ſenſe:
Mines Earth and Plants.

23. *To ſhew thou art not bound,*
as if thy lot
Were worſe than ours, ſometimes
thou ſhifteſt hands, Moſt

Moſt things move the under jaw,
the Crocodile not:
Moſt things ſleep lying, the Ele-
phant leans or ſtands.

24. *But who hath praiſe enough,*
nay who hath any,
None can expreſs thy works, but
he that knows them,
And none can know thy Works
which are ſo many,
And ſo compleat, but only he
that owes them.

But if the contemplation of theſe Creatures excellencies ſeem too low, let thy divine fancy carry thee to the top of Mount *Nebo*, and thence take a proſpect of the *Land of Promiſe:* view thoſe Manſions of

Glory purchaſed for thee with the precious *Blood* of *God*, hear the heavenly Choir of glorified *Saints* and *Angels*, ſinging *Hallelujah* to him that ſitteth upon the *Throne*, and to the *Lamb* for ever. Conſider how the *Angels*, thoſe glorious *Spirits*, ready and mighty Meſſengers, whoſe number is innumerable, are ſent to encamp about the ſervants of the moſt *High*, for their protection and ſafety: let thy *Soul* bath it ſelf in thoſe rivers of pleaſure, which flow from the refreſhing preſence of thy *all-ſufficient God* and *Saviour*: believe that heart-raviſhing complacency which the *Holy One* of *Iſrael* taketh in his

his *Sponſe* the *Church*, and in every part and member thereof, unto whom he hath confirmed his *love* for ever, by the death of his dear *Son*, by the everlaſting Covenant of his *Grace*, and by his many faithful *Promiſes* of whatſoever may conduce to her felicity here or hereafter. Theſe *Meditations* will ſtay thy buſie mind that it run not out to vain Companions, or unprofitable exerciſe, for it is ſatisfaction, and will fill thy *Soul* brim-full of *Heavenly Joy*.

CHAP. LXIV.

LEt not thy expence exceed thy income, leſt thou run in debt: and ſpend not too much.

much on hopes, leſt thou be diſappointed of thy hope, and never recover thy expence. As 'tis miſerable to live upon the bounty or benevolence of another, ſo 'tis the higheſt aggravation of this miſery to live a ſervant, in continual fear of an exacting Creditor: better it is that thou continue in that Eſtate wherein *God* hath ſet thee, though but mean, than for a time to live above it, and after to be brought low. He that falls from on high is in great danger, and ſhall receive more damage than he that keeps low. Remember if *God* hath given thee Children, or other near Relations, they claim a ſhare in what thou haſt,

and

and before thou departeſt hence, fairly part with all: it being the property of every good man not to deceive or diſappoint any, even in Death: if thy eſtate mend, thou may'ſt live up to it, but not above it.

CHAP. LXV.

LEt the greateſt part of the news thou heareſt, be the leaſt part of what thou believeſt, leſt the greateſt part of what thou believeſt, be the leaſt part of what is true, and report nothing for truth in earneſt or in jeſt, unleſs thou know it, or at leaſt confidently believe it to be ſo: neither is it expedient at all times, or in all

all Companies, to report what thou knowest, or knowest to be true: sometimes it may avail thee, if thou seem not to know, that which thou knowest. Hast thou any secret, commit it not to many, nor to any, unless well known unto thee.

CHAP. LXVI.

HAst thou a Friend, use him friendly, and abuse him not in jest, or earnest, conceal his infirmities, privately reprove his Errours: Commit thy secrets to him, yet with caution, lest thy friend become thy enemy and abuse thee.

CHAP.

CHAP. LXVII.

IF any thing befall thee which thou haſt neither prudence to foreſee, nor power to prevent, nor means to alter, blame not him that ſent it, but bear it patiently: for look abroad into the World, and thou ſhalt ſee ſome perſons, who neither want diſcretion to contrive, nor means to effect their deſigns, yet fail in their ſucceſs: others who have neither that power nor wiſdom, yet proſper in what they take in hand: ſome impute this ſucceſs to the influence of the Stars Predominant in their Nativity: others to blind fortune: but 'tis ſafe for thee to acknowledge him, who

is

is the cauſe of cauſes, who oftentimes doth give ſucceſs to the impious and improvident, diſappointing the wiſe and prudent, that he himſelf may be acknowledged to be All in All, and that vain man may have nothing after him: yet the wicked ſhall not always proſper, but the pious and prudent ſhall at length prevail.

CHAP. LXVIII.

NEither deſpiſe nor overmuch value any ſmall thing: deſpiſe it not, for thou knoweſt not whether it may grow: even thoſe things, whoſe beginnings have been low, have grown great: and thou knoweſt not of what uſe or diſ-

uſe

uſe it may be unto thee. The *Lyon* having caught a *Mouſe*, upon intreaty let her go: not long after, this *Mouſe* hearing the *Lyon* roar, ſought him out, and found them taken in a Net, creeps to the Net, and bites the cords aſunder, and ſo in requital gives the *Lyon* an eſcape. Thou knoweſt not how far a ſmall matter may hurt or help thee; yet regard it not overmuch, leſt thy mind be overfilled with fear and care: if thou haſt an enemy whoſe power is ſmall, fear him, and have always a watchful eye upon him, leſt thy want of fear make thee ſecure, and thy ſecurity give him ſtrength, and this ſtrength enable him to overcome thee.. CHAP.

CHAP. LXIX.

OF all the passions of thy mind beware of Love, then which, none is more unruly, especially, when the Object is unsuitable, or difficult to be obtained: it will fill thy mind with fear, anxiety, care, and jealousie.

IN Love these vices are, Suspicions,
Peace, War, and Impudence, Detractions:
Dreams, Cares, and Errours,
Terrours, and Affrights,
Immodest pranks, devices, slights, and flights,
Heart-burnings, wants, neglects
desire of wrong:

Loss,

Loſs, continual expence, and hurt among.

Yet if the object of thy affection be truly deſirable and facile, thou mayeſt love, yet ſo, that Friends be thy Counſellours, and reaſon thy conduct, ſo ſhalt thou ſeldome miſcarry; *Sed vix deo conceditur & amare & ſapere*; It is ſcarce allowed to the Gods, to be in love, and to be wiſe.

CHAP. LXX.

ABove all things ſhun *Melancholy*, as that which will both impair thy health, delude thy fancy, and diſcompoſe thy mind. The *Melancholy* perſon is apt to think that to be which

LIBRARY LONDON

which is not, and things to be as they are not, excellently deſcribed by *Democritus Junior.*

Burton's Melancholy.

WHen I go muſing all alnoe,
Thinking of divers things foreknown,
When I build Caſtles in the Air,
Void of ſorrow, and void of fear,
Pleaſing my ſelf with phantaſms ſweet,
Methinks the time runs very fleet:
All my joys to this are folly,
Naught ſo ſweet as *Melancholly.* *When*

When I lye muſing all alone,
Recounting what I have ill done,
My thoughts on me then Tyrannize,
Fear and ſorrow me ſurprize;
Whether I tarry ſtill, or go,
Methinks the time moves very ſlow:
All my griefs to this are Jolly,
Naught ſo ſad as *Melancholy.*

When to my ſelf I act and ſmile,
With pleaſing thoughts the time beguile,
By a Brook ſide, or Wood ſo green,
Unheard, unſought for, or unſeen;

A thousand pleasures do me
bless,
And Crown my Soul with happi-
ness:
All my Joys besides are folly,
None so sweet as *Melancholly.*

When I lye, sit, or walk alone,
I sigh, I grieve, making great
moan,
In a dark Grove, or irksome
den,
With discontents, and furies
then:
A thousand miseries at once,
My heavy Heart and Soul en-
sconse:
All my griefs to this are folly,
None so soure as *Melancholly.*

Me-

Methinks I hear, methinks I ſee,
Sweet muſick, wondrous melody;
Cities, towns, and places fine,
Now here, then there, the World is mine;
Rare beauties, gallant Ladies ſhine,
What ere is lovely or divine:
All other Joys to this are folly,
None ſo ſweet as *Melancholly.*

Methinks I heer, methinks I ſee,
Ghoſts, Goblins, Fiends, my fantaſie
Preſents a thouſand ugly ſhapes,
Headleſs Bears, black Men and Apes,
Doleful out-cries, and fearful ſights, My

My ſad and diſmal Soul affrights;
All my griefs to this are Jolly,
None ſo damn'd as *Melancholly.*

Methinks I court, methinks I kiſs,
Methinks I now embrace my Miſtris.
O bleſſed days! O ſweet content!
In Paradiſe my time is ſpent:
Such thoughts may ſtill my fancy move,
So may I ever be in love:
All my Joys to this are folly,
Naught ſo ſweet as *Melancholly.*

When

When I recount loves many
frights,
My ſighs and tears, my wakeing
nights,
My jealous fits, O my hard
fate!
I now repent, but 'tis too late,
No torment is ſo bad as Love,
So bitter to my Soul can prove:
All my griefs to this are Jol-
ly,
None ſo harſh as *Melancholly.*

Friends and Companions get you
gone,
Tis my deſire to be alone,
Nere well but when my thoughts
and I,
Do domineer in privacy:
No jemm, no treaſure like to
this, *Tis*

'Tis my delight, my crown, my bliss,
All my Joys to this are folly,
None so sweet as *Melancholly.*

'Tis my sole plague to be alone,
I am a Beast, a Monster grown:
I will no light, no company,
I find it now my misery:
The Scene is turn'd, my joys are gone,
Fear, discontent, and sorrow come:
All my griefs to this are jolly,
Naught so fierce as *Melancholly.*

I'le not change life with any King,

I raviſht am ; can the world bring
More joy, then ſtill to laugh and ſmile,
In pleaſant toys time to beguile
Do not, O do not trouble me,
So ſweet content I feel ond ſee ;
All my joyes to this are folly,
Naught ſo Divine as *Melancholly.*

I'le change my ſtate with any wretch
Thou canſt from Goal or Dunghil fetch,
My pains, paſt cure, another Hell
I may not in this torment dwell ;
Now deſperate I hate my life :
All my griefs to this are jolly,
Naught ſo damn'd as *Melancholly.*

'Tis hard to be chearful without levity, or ſerious without *Melancholy*; we verge to extreams: inconvenieneies and ſnares attend all conſtitutions and complexions (and like Syllogiſms *Sequimur deteriorem partem*) Cheerfulneſs is moſt like to do the body good, and the ſoul hurt: that therefore ſoul and body may receive good and no hurt, be cheerfully ſerious, and ſeriouſly cheerful; while cheerfulneſs is the ſail, let ſeriouſneſs be the ballaſt of the Veſſel; if thou want ballaſt, thou wilt move too ſwiftly; if thou want ſails, thou ſhalt move too ſlowly.

CHAP.

CHAP. LXXI.

IF through the variety of Objects, and the diversity of occasions, thou canst not take an exact account thy temper and inclination, when thou art awake, consult thy dreams, which tho superstitiously abused by some, yet have their signification; for God revealeth secrets in thoughts from visions of the night, when deep sleep falleth upon men. If thou frequently spend thy sleep in dalliance, with stollen salutes, and sweet embraces, thy Constitution is Sanguine, and thou hast cause to suspect thy self of wantonness; if in chiding, quarrelling, and finding fault, thy dis-

poſition is contentious; if thy dreams be revengeful, remembring and requiting old antiquated injuries, they point out thy malice; if they run upon Gold and Silver, contracts and projects, for the gaining and encreaſing of an eſtate, they argue thy covetouſneſs: ſome by dreams have underſtood the death of Friends at a great diſtance, yea the very month and day of their own death; thy genius, if hearkned to, will ſhew thee ſtrange things when thou art aſleep, things to come and things which concern thee, tho in agitation at a great diſtance; yet in this be cautious, though it be the certain experience of many.

CHAP.

CHAP. LXXII.

IF thou be deficient in eſtate and thy ſtrength be but ſmall, let thy diſcretion ſupply this defect; gather honey with the Bee from every flower, not regarding the colour of the flower, nor the ſoyl wherein it grows; yet with this caution, that thou leave it as fair and ſweet as before. Prudence is oftentimes of force where force prevaileth not; if thou canſt not have a ſtraight wind to carry thee to thy deſired haven, make thy beſt uſe of a ſide wind; yea rather ſtrike Sail, then periſh in the ſtorm: what thou canſt not effect by thy ſelf, poſſibly thou mayſt

bring to paſs by another, or by another way; that Fort which cannot be taken by ſtorm, may by a long ſiege or ſurprize be forced to yield. The Dolphin finding himſelf unable to hurt the Crocodile, by reaſon of the hard Scales upon his back, which no weapon can pierce, diveth under him, and with his ſharp Fins ſtriketh him into the belly, being ſoft and tender, and ſo killeth him: attempt what thou canſt, and leave things impoſſible unattempted.

CHAP. LXXIII.

IN all thy ways keep in Gods way, and God will keep thee in all thy ways. If a man travelling in the Kings high way

way be robbed between Sun and Sun, ſatisfaction is recoverable upon the Countrey where the robbery was committed; but if he take his journey in the night, it being an unſeaſonable time, then it is at his own peril, he muſt take what falls. If thou keep in Gods way, thou ſhalt be ſure either of Gods protection from danger, or of ſatisfaction for thy damage; but if thou ſtray out, thou doſt expoſe thy ſelf to danger.

CHAP. LXXIV.

BE neither too ambitious of, nor too confident in the favour of great men, for thereby thou wilt create many inconveniences to thy ſelf (yet

diſoblige none) ſometimes their favour is bought at ſo dear a rate, that 'tis not worth the having; frequently 'tis but of ſhort continuance, and when his favour is gone, thou art expoſed more the object of his diſpleaſure then before; or perhaps this great one coming into disfavour with thoſe who are greater than he, thou art brought down with him; whereas thou mighteſt have ſtood longer, hadſt thou ſtood upon thy own leggs. A paſſenger in a Storm, for ſhelter, betakes himſelf to the Covert of a fair ſpreading Oak, where for a time he findeth relief, till at length, he receiveth more damage by the dropping of the boughs,

boughs, than if he had been expoſed to the weather; or a ſudden guſt of wind happening, teareth down a main Arm of the Oak, which falling upon the poor paſſenger, maimeth or miſchieveth him that fled to it for ſhelter.

CHAP. LXXV.

MAke Gods glory the ultimate end of all thy actions; and God ſhall give thee his everlaſting glory when all thy actions have an end. A friend gives me a Ring, Ile wear it for his ſake; A Book, I'le uſe it for his ſake; A Jewel, Ile keep it for his ſake, that is, ſo as may beſt expreſs my love, and report his goodneſs. Were we

truly thankful to our God, we would then use all his tokens for his sake, and do all things to his glory: we would eat our meat to him, wear our cloaths to him, spend our strength for him, live to him, and die for him: however see thou use not his blessings as *Jehu* did *Jehorams* Messengers, or *David Goliahs* Sword, to turn them against their Master; and fight against Heaven, with that health, wit, wealth, friends, means and mercses, that thou hast from thence received.

CHAP. LXXXVI.

SEE thou practice, what thou knowest of the will of God, and that God who hath given

given thee an heart to do according to what thou knoweſt, will give thee an underſtanding to know what thou ſhouldeſt do; but ever let thy inquiry be after thoſe truths which God hath revealed, and not after curioſities. Where God hath ſet a boundary (as to the mount of old) ſeek not thou to paſs, leſt it be to thy ruine: Curioſitie in this kind hath been the Mother of many hereſies; when men hath been buſily witty, rather to pry into, then believe the profound Myſteries of God. Think not to dive into the Myſtery of Chriſts Incarnation, till thou underſtand thy own Regeneration: be not like thoſe who buſie them-

themſelves to know, where *Lazarus* his Soul was, when his body lay three days in the Grave, and in the mean time care not what becomes of their own Souls; rather bewail, then imitate the many intruſions upon God and the things of God that have been of late. As there needs a ſpurr unto good and ſaving knowledge; ſo a bridle unto that knowledge which is curious and preſumptuous. Bleſſed is that knowledge which maketh wiſe to ſobriety.

CHAP. LXXVII.

SIn not againſt thy conſcience, leſt that which ſhould be thy chief comforter, prove thy tormenter; and if thy conſcience

ence condemn thee, God who is greater than thy conſcience, ſhall much more condemn thee; be aſſured, there is no action, though never ſo ſecret, though never ſo ſmall, that can eſcape the pen of this ready Scribe; but all thou doſt ſhall be recorded, and that ſo clear and evident, that go where thou wilt, and do what thou canſt, the characters thereof ſhall never be cancell'd or raced out, till God appear in Judgment. And as there is no greater peace on this ſide Heaven, than the peace of Conſcience; ſo there is no greater torment on this ſide Hell than a wounded Conſcience. Though the World ſhould rattle about thine ears, and

and the waves of affliction beat never ſo hard upon thee, yet thou may'ſt ſit merry at the feaſt of a good Conſcience, as ſecure as that Child which in a Ship-wrack was with his Mother upon a planck ſecurely ſleeping, whom when ſhe awaked, with his pretty countenance ſweetly ſmiling, asked a ſtroak to beat the naughty waves, as if they had been his play-fellows; Oh that ſweet harmonious melody, when this Bird in the boſome ſings clear! Oh the Peace and Comfort of Innocency, the tranquility of a ſpotleſs mind! Oh the ſerenity! No *Spaniſh* skie ſo clear as a good Conſcience. On the contrary *Philo Judæus* reporteth, that *Flaccus* play'd all the

the parts of cruelty that he could invent againſt the *Jews*, for their Religion; but when the doom of *Calligula* fell upon him, and he was baniſhed to *Andros*, an Iſland near *Greece*, he was ſo tormented with the memory of his *bloody iniquity*, and the fear of ſuffering for it, that if he ſaw any man walking ſoftly near uuto him, he would ſay to himſelf, this man deviſeth to work my deſtruction; if he ſaw any go haſtily, ſurely this is not for nothing, he maketh ſpeed to kill me: if any man ſpake him fair, he ſuſpected that he would cozen him, and ſought to entrap him: if any talked roughly to him, then he thought that he contemned him: if meat were

were given him in ample manner, this is but to fat me as an Ox for the ſlaughter: thus his Conſcienee, that he had ſo often abuſed, did ever mind him, that ſome vengeance was to follow either from God or Man, or both. If thou ſin often againſt thy Conſcience, at length it will remember thee (and all the conſorts of Muſick in the World cannot ſtop its cry) that nothing but deſtruction waiteth on thee: if thou walk abroad, *Sonus excitat omnis ſuſpenſum*, thou wilt be afraid of every leaf that ſhakes; if thou ſtay at home nothing but horrour attends thee: in the day thou art ſtruck with variety of ſad apprehenſions, in the night thou art

art troubled with fearful dreams, and ſtrange apparitions: Such is the Hell of a guilty Conſcience.

CHAP. LXXVIII.

BE neither too much affected with the vain applauſe of the multitude, *nor too confident* in their uncertain *opinion*; for whom to day they cry up, they will cry down to morrow. None ever more careful in Gods houſe than *Moſes*, none deeper in his favour, non more graced with Miracles, none more careful of the peoples good, or more honoured by them, yet if they be once diſtreſſed and ſtraightned in their proviſions, they will ſtone *Moſes* to death, and

and ſet up a new Governour How did the people at firſt entertain *Paul?* even as an Angel of Light, and were ready to pull out their eyes for him: not long after, hearkning to Seducers, St. *Paul* was accounted their enemy, and they ready to pull out his eyes, and give them to their falſe Apoſtles. Our Saviour Chriſt ſhall have *Hoſannah* to day, and the next day they cry out *Crucifie* him. Nothing more unconſtant than the Multitude; thou canſt not tell where to find them, nor when thou haſt them; nothing more ungrateful, thou can'ſt make no account of any recompence from them; in ſhort, therefore be as far from deſiring

their

their love, as fearful to deſerve their hatred: ruin lies in both: the one will hugg thee to death, the other will cruſh thee to deſtruction; to eſcape the firſt, be not ambitious; to avoid the ſecond, be not ſeditious.

CHAP. LXXIX.

LEt the providence of the Ant, and the prudence of the worldly wiſe inſtruct thee for thy Souls health; the Ant by Natures inſtinct layeth up her ſtore for winter: the wiſe provide a cloak for the wet, a ſtaff for old age, a ſcrip for the journey, and a banck of mony to fly to, when occaſion ſerveth; ſee thou lay up for thy ſelf treaſures in heaven, which cannot be

be ſpoiled by hoſtile invaſion, nor wrung from thee by power, nor won by law, nor mortgaged by debt, nor impaired by publick calamity, nor changed by Kings or Parliaments, nor violated by death it ſelf: get aſſurance of Gods favour by the lively exerciſe of unfeigned faith, the daily practice of ſerious Repentance, and the frequent uſe of fervent prayer, whereby thou mayſt be enabled to ſtand in the *evil day*, and bear up with *joy* and *peace* in the *worſt* of times, the hour of Death, and the day of Judgment.

CHAP. LXXX.

SEe thou promiſe not to thy ſelf more felicity, peace, or com-

comfort from this world than it can give. A Velvet Slipper cannot cure the Gout, neither can a down bed give eaſe in an Ague fit; all ſecond cauſes move in a ſubſerviency to the Cauſe of Cauſes: whatſoever is here below, is but a pipe of conveyance from God the Fountain of all Good; and there be many ways whereby theſe pipes become ſtopt; many interruptions, croſſes, and diſappointments attend us in our beſt eſtate. *Jonahs* condition was but bad at beſt, to be toſſed too and fro in a dangerful Ship, the bones whereof aked with the violence of every ſurge that aſſailed it; the Anchors, Cables, and Rudders either

ther thrown away, or torn in pieces; at length he is caſt into the Sea, a mercileſs and implacable Sea, roaring for his life, more than ever Lyon roared for his prey; the bottom whereof ſeemed as low to him as the bottomleſs pit, and no hope left to eſcape by Ship or Boat, no *Tabula naufragii*, no plank nor piece of board appearing whereby to recover the Land; beſide all theſe, to fill the meaſure of his ſorrow up to the brim, the burning of Gods anger againſt his ſin, like a river of Brimſtone; this is our caſe in this vail of miſery; we are tumbled and toſſed in a veſſel as frail as *Jonah's* Ship, which every ſtream of calamity is ready

dy to daſh in pieces; every ſtorm of diſeaſe able to ſplit; where oftentimes neither Anchor nor Rudder is left, neither head, nor heart, nor hand, in caſe to give any comfort, where though we have the kindneſs of friends, the duty of Children, the obedience of Servants, the convenience of wealth, and the advice of Phyſicians, we cannot uſe their ſervice; where we have a grave before us greedy to receive, but never to return us till Worms have conſumed us: but if the anger of God for our ſins accompany all theſe, it will be a woful adventure for that man, when the ſin of his Soul and the end of his Life, ſhall meet together, and as the treſpaſs of

Jonah,

Jonah, and his being cast out of the Ship.

CHAP. LXXXI.

DEfer not thy Repentance, lest thou be denied Pardon. Late Repentance is seldom true. He that hath promised thee pardon upon thy repentance, hath not promised life till thou repent, and every day thy Repentance is deferred, thou hast a day more to Repent of, and a day less to repent in. 'Tis folly beyond expression, while the Ship is sound, the tackling sure, the Pilot well, the Saylors strong, the Gale favourable, and the Sea calm, to lie idle at Road, Carding, Dicing, Drinking, burning seasonable *Weather*: and when the Ship leaks, the Pilot is sick,

GUILDHALL LIBRARY LONDON

ſick, the Mariners faint, the ſtorm boiſtrous, and the Sea tumultuous, then to lanch out, and hoiſt up Sail for a Voyage into far Countries. Such is the skill and caſe of Evening Repenters, who in the Morning of Youth, ſoundneſs of Health, and perfect uſe of reaſon, will not weigh Anchor, hoiſt up Sail, and cut the Cables that with-hold them from ſeeking God, but feed themſelves with a fond perſwaſion that when their Reaſon is diſtracted, their Senſes aſtoniſhed, all the powers of their mind and parts of their body diſtempered, they ſhall leap into Heaven with a *Lord have mercy upon us* in their mouths, and become Saints at their death, who

have demeaned themſelves like Devils all their life. But think not if thou ſerve Satan and thy youthful luſts with full diſhes, that God will accept the abject ſcraps of old age. 'Tis eaſier to paſs the Ford in the morning when the Water is low, than in the evening when the banks are full. By delay thy account is encreaſed, thy debt augmented, thy enemy grows ſtronger, thy ſelf the more enfeebled, and all the difficulties of converſion daily more and more multiplied upon thee.

CHAP. LXXXII.

AS the wiſe Phyſician gives not the ſame phyſick to all Patients, nor in the ſame proportion,

tion, but he fitteth it in quantity and quality to every ones conſtitution, ſtrength and diſeaſe: giving to one a Pill to purge him, to another a cordial to reſtore him: one muſt be lanced, another muſt be healed: one muſt have ſauce to quicken his appetite, another muſt faſt it out, and be cured by abſtinence. Thus the Lord in wiſdom dealeth with the ſons of men, he giveth that allowance to every one that he knoweth to be moſt requiſite, reſqecting the perſon of of none, but doing good to all, as their ſtate and condition doth require: one is bettered by liberty, another by teſtraint: one being ingenious by nature is made better by benefits, another

of a more ſervile diſpoſition is made worſe, and only mended with threats and puniſhments: one man is fit to be rich, another to be poor: one for the Court, another for the Cart: thus every one hath his Portion, his Station allotted him by God in his wiſdom and goodneſs. See thou pay God that tribute of praiſe and acknowledgement which is due for the portion he hath given thee, leſt thy ingratitude deprive thee of his benefits, or leſt they prove pernicious. Rivers receiving their fulneſs from the Ocean, pay their Tribute by returning back their ſtreams: which homage, if they ſhould deny, their *ſwelling waters* would break down their banks, and drown the Countrey. CHAP.

CHAP. LXXXIII.

HAve frequent and ſerious thoughts of the laſt and dreadful day of Judgment, when thou muſt appear, and when all thy actions, with all their circumſtances will be weighed in the ballance of equity, by the impartial judge of all: whom thou canſt not pervert with bribes, nor perſwade with Rhetorick, nor move with tears: but thy doom ſhall paſs according to thy deſert: and if ſentence paſs againſt thee, it can never be reverſed, for from this high Court of Juſtice there lieth no appeal, and as the Sentence, ſo ſhall be the Execution, which will neither be delayed, nor can be avoided. And think not to

appear before this Tribunal in thy ſcarlet Robe, thy rich attire, or with thy Golden Septer. Thoſe ſparkling Diamonds, and that curious dreſs, which may commend thee to the blind world, will not be valued here: this Sin revenging-Judge knoweth no diſtinction, but of good and bad. It is reported of a Chriſtian King of *Hungary*, that being ſad and penſive at the remembrance of his ſin, and the thoughts of his appearing before the Judgment Seat of Chriſt: his brother a reſolute Courtier obſerving him, and underſtanding the Cauſe, made a mock of it (as gallants uſe to do) accounting it nothing but a melancholly dump: The King replies not at preſent: but the

the cuſtom being that if the Executioner ſound a Trumpet before any mans door, that man without delay or further tryal, is had away to Execution: hereupon the King commnnds his deaths-man in the dead time of the night to ſound his Trumpet before his Brothers door; who hearing the Meſſenger of death, ſprings in, pale and trembling into his Brothers preſence, beſeeching the King to let him know, wherein he had offended him: Oh Brother (replies the King) thou haſt not offended me, but if the ſight of thy Executioner be ſo dreadful to thee, ſhall not we miſerable ſinners tremble to appear before Gods Tribunal?

CHAP. LXXXIV.

AVoid as well the occaſion and appearance of evil, as the evil it ſelf. The appearance of evil will blaſt thy good name, for men judge according to appearance, and an evil occaſion frequently produceth an evil action. Look what a clear Fountain is to the thirſty, what the ſhade is to the weary Traveller, ſuch is occaſion to corrupt nature. St. *Auguſtine* maketh mention of his friend *Alipius*, that having reſolved never to look upon the Fencers Prizes, was through the importunity of Friends drawn along to the *Theatre*, where theſe *bloody ſports* were performed, proteſting, that he would keep his eyes ſhut all the

all the while he was there: the people giving a ſudden ſhout, he looked about to ſee what the matter was, whereupon he became pleaſed with the ſport, which before he had abandoned. He that toucheth Pitch ſhall be defiled therewith. Remember *Dinah* the Daughter of *Leah*, who went forth a Virgin to ſee the Daughters of the Land in their Sports and May-games, but was defiled before her return.

CHAP. LXXXV.

BUſie not thy ſelf in matters which concern thee not: if they ſucceed well, thou art not concern'd: if ill, thou ſhalt have blame for thy intermedling. *God* hath given to every *Tree* its proper work, to bring forth its own

fruit: every *Bird* to build her own neſt: to every man a Calling, which if attended, will find him employment, and yield him profit: but obſerve, he that's buſie abroad, either wanteth buſineſs, or neglecteth his buſineſs at home. See thou haſten not to give counſel in any caſe, the event whereof is doubtful: if the event happen according to expectation, it will be imputed to the diſcretion and induſtry of him that managed it: if otherwiſe, it will be fathered upon thy ill counſel.

CHAP. LXXXVI.

LEt thy care be to ſecure thy principal concerns. Leſſer damages are recoverable. Get thy eternal Inheritance made ſure,

ſure; and the evidence thereof ſealed, and it will abundantly anſwer all the diſcouragements or allurements this world can put upon thee. *Henry* the Fourth late King of *Frence*, being told of the King of *Spains* ample Dominions, that he was King of *Caſtile*; and I (quoth *Henry*) am King of *France*: That he was King of *Navarre*; and I am King of *France*: That he was King of *Naples*, and I am King of *France*: That he was King of both the the *Cicilia's*, *Nova Hyſpania*, of the Weſtern *India's*; and I am King of *France*. He thought the Kingdom of *France* equivalent to all theſe. One hath more wit and learni[illegible] than thy ſelf; yet thou art a Chriſtian; another hath more Gold and Silver, yet

thou

art a Chriſtian; a third hath more honour and better preferment in the World, yet thou art a Chriſtian; a fourth hath richer attire, goodlier poſſeſſions, fairer buildings, and more delicious fare, yet thou art a Chriſtian: which conſideration alone, weighed in the ballance of the *Sanctuary*, will weigh down all the excellencies and glory this world can give, bear up againſt all the neceſſities, perturbations, and diſappointments, this world can inflict upon thee.

CHAP. LXXXVII.

WHom thou canſt not know by himſelf, thou mayſt learn in part by his companions, for as is the man, ſuch will be his companions, whom he

he chooſeth and in whom he delighteth. As light and darkneſs agree not, but mutually expel each other, ſo the unjuſt man is an abomination to the juſt, and he that is upright in the way is an abomination to the wicked. As the chaſed Deer will not be admitted of the Herd, for fear the Hounds in purſuit of him, fall on them; in like manner a knot of *bad-good-fellows* perceiving one of their ſociety to become another man, they will decline him, preferring his room before his company; he ſhall no longer be welcome in their company, then he is willing to ſing his part in the jovial conſort. *Auguſtus Caſar* deſirous to know the inclination of his Daughters *Livia*.

via and *Julia*, diligently obſerved who came to Court them, and perceiving that grave Senatours talked with *Livia*, Riotous and wanton youths with *Julia*, he preſently diſcerned their ſeveral humours.

CHAP. LXXXVIII.

BE not too ambitious of being a *Court favourite*, nor too confident in *Court promiſes*, nor too proud of *Court preferment*: the firſt will vaniſh upon the leaſt diſguſt, the ſecond is eaſie to be forgotten: the third doth often end in ruin. Look upon a gallant Ship well rigg'd, trim'd, and tackl'd, and man'd, andmunition'd, with her top and top-gallant, and her ſpread Sails ſwelling with a full gale in fair

weather:

weather, putting out of the Haven into the ſmooth Main, and drawing the ſpectators eyes with a well-wiſhing admiration: but ſoon after the ſame Ship is ſplit upon ſome dangerous Rock, or wrecked by ſome diſaſterous Tempeſt, or ſunk by ſome Leak ſprung in her by accident: Such is the *Court-favourites* condition. To day like *Sejanus* he dazleth all mens eyes with the ſplendour of his glory, and with the proud beak of his powerful proſperity cutteth the waves, and ploweth through the preſs of the Multitude, ſcorning to fear any remora at his Keel below, or any croſs winds from above, and yet to morrow in ſome ſtorms of unexpected diſ-

favour,

favour, ſprings a leak in his honour, and ſinks in the quickſands of diſgrace, or daſhed againſt the Rocks of diſpleaſure is ſplit and wreck'd in the charybdis of Infamy, and ſo concludes his *Voyage* in miſery and misfortune.

CHAP. LXXXIX.

LEt thy ſerious thoughts of Eternity like a perſpective glaſs, preſent it near; conſidering thou art always upon the verge of that eſtate, where time and change ſhall be no more. *Xeuxis* that famous Painter being ſlow at his work, and ſuffering no Piece of his to go abroad without often reviewing; and being demanded why he was ſo curious, and ſo tedious in the uſe of his Penſil, anſwered, that what he

he Painted, he Painted for Eternity: even ſo what thou doſt ſhall be tranſmitted to Eternity; but what thou haſt will periſh with the uſing; be careful therefore rather of what thou doſt then what thou haſt: neglecting rather thy Temporal than thy Eternal concerns.

CHAP. XC.

NEither contemn, nor ſuperſtitiouſly fear the Conſtellations and Signs of Heaven! God hath ſet them above thee, to the end, thou ſhouldſt obſerve them; he himſelf ſits above them, to the end, thou ſhouldſt not fear them, but him who is Lord of all: 'tis true, they are Gods voice, but not eaſie to be underſtood, either what they mean,

mean, or whether judgment or mercy, if judgment, whether Sword, Plague, or Famine, or ſome other effect of the Divine diſpleaſure; or whom they mean, what Kingdom, Family, or Perſon; or when they mean it, whether this or the next, or many years hence: rather hearken to his voice in the Holy Scripture, which is moſt certain, and tells thee plain, that he is long ſuffeering, and of great pity, yet will at length plentifully reward the wicked doer, and relieve the oppreſſed.

CHAP. XCI.

TAke heed leſt being deſirous to become a wit in jeſt, thou become a fool in earneſt: for commonly they are the trifling

trifling things of this World, which ſerious men have to do withal, when they have nothing elſe to do: their greateſt buſineſs then being to laugh, and their reward to be laught at. Some are ſo unhappy in having happy wits, that they make their wits their *happineſs*, jeſting themſelves out of all that is earneſt.

CHAP. XCII.

I Conclude theſe my mean Animadverſions with the authentick Adagies of the wiſeſt that ever writ, which if well underſtood, and duly applied, will ſerve and ſatisfie thee in moſt of thy concerns, being of *Divine Authority*.

1. *A Prudent man concealeth knowledge, and keepeth his mind*

till

till afterwards: but the heart of the fool proclaimeth fooliſhneſs, he uttereth all his mind.

2. *He that walketh with wiſe men, ſhall be wiſe: but a companion of fools ſhall be broken.*

3. *Deviſe not evil againſt thy neighbour, ſeeing he liveth ſecurely by thee; debate thy cauſe with thy neighbour himſelf, and diſcover not a ſecret to another, leſt he that heareth it put thee to ſhame, and thine infamy turn not away.*

4. *Withdraw thy foot from thy neighbours houſe, leſt he be weary of thee, and ſo hate thee.*

5. *He that is ſlow to wrath is of great underſtanding, but he that is haſty of ſpirit exalteth folly.*

6. *A ſoft anſwer turneth away wrath, but grievous words ſtir up anger.*

7. *The wrath of a King is as the meſſengers of Death, but a wiſe man will pacifie it; for by long forbearing is a Prince perſwaded, and a ſoft tongue breaketh the bone.*

8. *Many*

8. *Many ſeek the Princes favour, and every man is a friend to him that giveth gifts; a gift in ſecret pacifieth anger, and a reward in the boſome ſtrong wrath.*

9. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go; leſt thou learn his ways, and get a Snare to thy Soul.*

10. *He that anſwereth a matter before he hear it, it is folly and ſhame to him. Speak not in the ears of a fool, for he will deſpiſe the wiſdom of thy words.*

11. *A prudent man foreſeeth the evil, and hideth himſelf; but the ſimple paſs on, and are puniſhed. Happy is the man that feareth always, but he that hardneth his heart falleth into miſchief.*

12. *Remove not the old Land-mark, neither enter in the field of the fatherleſs; for their Redeemer is mighty. Rob not the poor becauſe he is poor, neither oppreſs the afflicted in the Gate; for the Lord will plead their Cauſe, and ſpoil the Soul of thoſe that ſpoiled them.*

13. *Rejoyce not when thine enemy falleth,*

falleth, and let not thine heart be glad, when he stumbleth, lest the Lord see it, and it displease him, and he turn away his wrath from him.

14. *Whoso keepeth his mouth and tongue, keepeth his soul from trouble.*

15. *The rich ruleth over the poor; and the borrower is servant to the lender.*

16. *Let another man praise thee, and not thy own mouth; a stranger and not thy own lips.*

17. *He that delicately bringeth up his servant from a Child, shall have him become his Son at length.*

18. *Accuse not a Servant to his Master, lest he curse, and thou become guilty.*

19. *Look not upon the Wine when it is red, when it giveth his colour in the Cup, when it moveth it self aright: at the last it biteth like a Serpent, and stingeth like an Adder.*

20. *There is no wisdom nor understanding, nor Counsel against the Lord.*

Ἀρχὴ βασιλεῖ πάντων λόγος θεῷ.

The

The TABLE.

DHALL LIBRARY
LEAGUE

	Chap.		Chap.
Action	24	*Creatour*	6
Anger	30	*Cross*	41
Apparel	7	*Danger*	40
Appear. of evil	84	*Death*	42
Business	23	*Design*	4
Busie bodies	85	*Designe*	13
Censorious	27	*Discourse*	8
Censure	44	*Discretion*	72
Chance	67	*Dreams*	71
Charity	54	*Enemy*	31
Children	17	*Envy*	39
Church	35	*Expence*	64
Companion.	15	*Eternity*	89
Companions	87	*Faith*	5
Concerns	86	*Fame*	45
Conscience	77	*Fancy*	57, 60
Consideration	53	*Fast*	29
Content	37	*Felicity*	80
Contention	59	*Fortune*	19
Countenance	34	*Friend*	12, 66
Court favourite	88	*Gift*	43

God

The Table.

God	1	Poverty	61
Gods way	73	Prayer	2
Gods will	76	Preferment	56
Gods Glory	75	Pride	21
Great men	74	Prosperity	58
Honour	32	Proverbs	92
Holy Scripture	46	Reading	25
Imitation	47	Recreation	16
Injury	48	Reproach	62
Judgment-day	83	Repentance	81
Law	33	Resolution	36
Luck	20	Rest	52
Marriage	11	Servant	9
Misery	18	Sin	3
Meditation	63	Signs of Heaven	90
Melancholly	70	Souls of Health	79
Master	10	Table	15
Mirth	49	Times	26
Multitude	78	Thankfulness	82
Neighbour	51	Vanity	38
News	65	Virtue	50
Passion	55. 99	Wisdom	22
Pleading	28	Wit	19

GUILDHALL LIBRARY LONDON

FINIS.